

Children's Column.

JENNY'S GERANIUM; OR

THE PRIZE FLOWER OF A LONDON COURT.

CHAPTER VII.

Continued.

"There's a pot of musk for you now,—who says it won't grow in London gardens? Look at that bed of marigolds. Here's a fuchsia for you! Would you ever think that we could get so white a bed as that amid all our smoke? Look! do look at this sweet-william, and at this beautiful mignonette, and at this—"

"Mat, Mat," cried his wife, laughing. "Mrs. Peters will think you the vainest fellow in all London."

"But here," said Mat, "is the monarch of the garden; this is grandmother," he said, with a laugh, as he stood by the large geranium. "Now, Mrs. Peters, if I had my hat on, I'd take it off when I begin to talk about that flower. For why? I was a cruel husband and father once. Yes, I was, Mary, and our friend won't understand why I speak like this if she did not know that. I used to squander my earnings in drink, and my wife and children dreaded my coming home at night. We lived in a dreadful hole, and I didn't care to live in a better. But one day my wife thought we were not poor enough, and so she bought a geranium.

Mat gave a merry laugh in the remembrance of this extravagance.

"Well, it was a bright day when she did so. 'It's a pity you can't make the money go faster,' I said. 'Ah, Mat, she said, 'the flower won't eat anything; it won't cost us anything to keep, and it reminds me of my early days to see a flower once more.' Well, the flower was allowed to remain, and what it began to do with us I can hardly tell you. I remember the first thing it did was to make us clean the window!" cried Mat, with a roar of laughter, as if this of all occurrences, was the most comical which could have happened. "Yes, we actually cleaned the window that we might have a little light. And then by degrees the room got cleaner, and one little thing after another was bought, to keep the flower company; and I left off going to the public, and became a teetotaler, all because of the flower; and then I took to going to church and keeping the Sabbath, and all because of the flower. Many, many is the time that it has taught me patience, gentleness, and hope, telling me that the God who was watching it and keeping it alive, was as near to me as He was to it. By-and-by we were able to move out of the miserable den in which we had been content so long to live. I was able to take a more decent place, and by-and-by we came here. The flower has grown old now," said Mat, tenderly, "and I call it grandmother. Many is the time I have exhibited it at our flower-show, and many is the fine flower I have reared from its cuttings; but I look upon grandmother as the monarch of the garden, and as the shipwrecked sailor looks upon the life-belt which has saved him from a watery grave."

"And was Jenny's geranium a relation of grandmother?" asked Mrs. Peters, greatly interested by the simple eloquence with which the navy had told the story of the plant.

"Yes," returned Mat, smiling, "that was one of grandmother's children. I believe in 'extending the blessings,' as our minister says. My advice to every working man who has not a decent house above his head, and who wants to get one, is very short, but I know it to be very sound."

"I know what you are going to say," said Mrs. Peters, laughing, "and I myself, in my rounds, have seen incalculable good resulting from it."

"Yes," cried Mat, in a stentorian voice, as if he were addressing at least the entire city of London, "become a teetotaler, and keep flowers."

The sun was now going down in the west, but spared a few of its parting beams for the honest workman's garden, and shed a golden lustre over its tastefully-arranged flower-beds. It was now time for the two youngest children to go to bed, but the eldest was allowed to sit up a little longer, while his father discoursed sweet music on his old violin. He was not, to tell the truth, a very skillful player, but, as he expressively said, "it pleases me, you know, and does as well for the children as if I played better." The gentle summer night drew on apace; but while there was still light enough to read, Mrs. Peters, taking her pocket Bible out, proposed that they should read a chapter together. This was the good woman's unfailing recipe for all kinds of sorrows and distresses, and she had nothing better as a sanctifier of joy and gladness. "Let us read a chapter," she would say to weeping mothers, to starving and dying people, to quarrelsome and angry men. She never visited a house without the inmates expecting to hear the question before she left, "Shall we read a chapter together?" and the reading of that chapter, in numberless instances, had been as bread cast upon the waters, the results of which were found after many days. When in a clear, quiet voice, she had read the chapter, Mat, in the most natural way, said, "Let us pray," and together they surrounded the mercy-seat, while the navy, in softened tones, thanked God for the blessings of the week, and implored a blessing

on the approaching Sabbath. Such was Mat Freeman's Saturday night. "Mrs. Peters," he said, after having bade her a cordial good-bye, "when do you next go to Challoner's Court?" "I go to-morrow afternoon," was the answer. "Then, if you have no objection, I should like to go with you," returned Mat.

CHAPTER VII.

A LONG SUNDAY.

The city now doth, like a garment, wear The beauty of the morning. Silent, bare, Ships, towers, domes, theatres, and temples lie Open unto the fields and into the sky. All bright and glittering in the smokeless air, Never did sun more beautifully steep, In his first splendour, valley, rock, or hill; Ne'er saw I, never felt, a calm so deep!

SUNDAY in Challoner's Court, however bright and calm the sky above, however quiet and balmy the atmosphere elsewhere, was always a day of feverish storms, of confusion and sorrow. No one was ready to greet the Sabbath with a song, or to call it a delight, for in truth it was the heaviest and dullest, and saddest day of all the seven. The sun, as it rose upon the slumbering city, brought with it no glory to that crowded, filthy alley; but only made its close atmosphere more feverish and unwholesome. The court was crowded with costermongers' barrows, fish and vegetable baskets, and glittering here and there were heaps of cinders, ashes, and garbage. A Turk would have hesitated before he allowed his dog to set foot into such a place, but a Christian legislature sanctioned the existence of such a narrow "valley of death, and counted it quite good enough for the people who were forced to live in it. The Christian legislature never paused to ask whether such a place had anything to do with making people vicious; it never asked: Of what use are men and women to the State when all self-respect has slowly died out of them? All that the Christian legislature did, seemingly, was to protect "Challoner" in wringing three-and-sixpence a room at least, from the poor tenants every Monday morning, and to give him the power to eject them if they had not the rent ready.

It need scarcely be said that the tenants of Challoner's Court were not a church-going people. Many of them made no difference between Sunday and any other day, but worked at their calling, whatever it was, without pause. Amongst the early risers in the court were the bird-catchers; these were up with the dawn, and were off to the outlying fields, to snare, if possible, a sufficient number of birds for the shooting parties of young "gents" at a later period of the day. Others went off to the markets to buy stale fruit, questionable vegetables, and fish just as questionable. A few, very few, had money enough left from last night's orgies to purchase flabby pieces of meat, or a yellow oily "faggot," or a pocketful of whelks and periwinkles for the day's dinner. The elder boys strolled away to Shoreditch or St. Giles's, to spend the morning among the birds and bird-fanciers. The last thing anyone in the court would have thought of was going to a place of worship! When Mrs. Peters urged this upon them, two or three replied bitterly, "We are not in a state to listen to you. We have bodies as well as souls. Look at our food, our clothing, our lodging, and see where we take rest from labour on bare boards or rags. Do you wonder that we try to lose the sense of our misery in gin? Teach us better habits, and pluck us from the hands of those who grind our poverty. Show us how we may become self-reliant, and lift us up out of our depths of woe to listen to your Book."

And so the Sabbath began in sullen gloom, and shed no calming, renovating influence upon the jaded miserable people. Some spent the morning in what beds they could call their own, others in lounging about the court and its purlieus, smoking rank tobacco; all waiting, with a drunkard's insatiable thirst and irritable nervousness, for the opening of the public house at one o'clock. A few knew the secret of obtaining drink within the prohibited hours, and, if they happened to have a drop of spirits left from last night's debauch, they were popular while it lasted. The court was miserable enough on other days, but the climax of misery was reached on Sunday. Now the air resounded with shrieks, and a woman would rush out bleeding, fleeing from a husband who had threatened, in his madness, to take her life. Another time it would be the children fleeing before the virago of a mother, who with stick in hand was ready to beat them within an inch of their lives. Throughout the day the poor children, unwashed and half-naked, ran hooting and screaming about the court; their elders blasphemed and quarrelled; and passers by, on their way to their places of worship, cast a look of horror upon the narrow avenue, as if it was one of the roads to hell, as indeed it was.

(To be continued.)

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The Australian Record.

SYDNEY, SATURDAY, JULY 18, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

The Week.

A Good Idea. Last week the Rev. Maurice Phillips visited Sydney as a deputation from the London Missionary Society. Recently Dr. Hudson Taylor was in our midst as a deputation from the China Inland Mission, and a suggestion, emanating from Sydney, that the Church Missionary Society should send a deputation to Australia, has been well received by the London Record. Not only would interest in missionary work be sustained, but the daughter societies of Australia might be stirred up to send their representatives to many of the foreign fields.

Secular Education. Dr. Bevan of Melbourne, is reported to have stated at the meeting of the Congregational Union in London, that "Great Britain was years behind the colonies in regard to education, which he held should be free, compulsory, and secular." Also, that the "prospects of religion were brighter in the Australian colonies where the Church was unfettered by any connection with the State." The secular system of Victoria cannot be commended, and it is a misfortune that Dr. Bevan should be permitted to uphold it, especially as he must be aware that an agitation is now going on throughout Victoria to have it altered. The N. S. Wales Act is far preferable, which regards religion as an integral part of education, but calls upon the Churches to give instruction in it. We hope that Mr. J. R. Fairfax, also present, will uphold the wise legislation of his colony.

Quick Quick. The Pope has made a clever bid for the support of the labouring classes of Europe, America, and Australia. The words of his Encyclical sound pleasantly to the ear, for they are truisms as old as the hills, but when the piñ is reached the same old nostrum is presented. The Church, and nothing but the Church, and be it said the Church of Rome alone can save mankind.

Tu Quoque. The Western Churchman, the official organ of the Diocese of Bathurst, regards as unwise and uncalled for our opinion that Hymns, Ancient and Modern, is an unsound book, and that the determination to make it the diocesan hymn-book made the outlook for the future dark. The "you're another" argument is seldom conclusive, and the editor when he quotes in demolition of ourselves from an English newspaper, a series of statements as hostile as they are untrue, of the present state of Sydney diocese, might honestly tell his readers that they emanate from the Adelaide correspondent of the extremely ritualistic London Church Times.

Persecution. In Russia the bigotted Greek Church brooks no rival. The persecution of the Jews has an ecclesiastic origin, and the Lutherans of the Baltic provinces are also made to suffer. The latest cable announces that 100,000 Lutherans are to be deprived of their pastors as a short cut to orthodoxy. Meanwhile, the pressure on the Jews is continued, possibly with less open cruelty. The signs of the times are remarkable, for, whilst every other channel is blocked, Palestine is opening for Jewish immigration. The proposal of the Rothschilds to take a colony in the Land of Midian will insure a profitable agriculture, the absence of which has hitherto rendered the Holy Land unavailable for a large influx of population.

An Honorable Act. Rarity enhances value. Many are the bankrupts now-a-days, but should fortune afterwards favour them few ever repay the debts of the past. Yet there are exceptions; a leading Sydney merchant some years ago honourably discharged when again in influence all his old liabilities and within the last few days Mr. John Lee Osborn has paid off the monies which a late partnership involved him in—together with back interest. The spirit of integrity thus shown is worthy of the highest praise.

What it costs! Payment of Members has been a factor in returning thirty representatives of Labour to the House. The number surprised the most astute politicians and the influence they may exert on party politics constitutes the unknown quantity in the present Parliament. We hope and trust that they will exert a wise and consistent power in furthering legislation on social lines such as may tend to render the conditions of life amongst the mass of the people more suitable for home influence, purity and comfort. It is interesting to observe that 140 members at £300 per annum receive a total sum of £42,000, and with 141 free railway passes valued at £14,100 additional, a total of £56,400 per annum is arrived at.

Shocking Troubles. The Queensland shearing troubles threaten to be repeated all down the Darling. At Bourke the arrival of a train of free labourers precipitated a riot, brought about by the interference of the Unionists. It will be a grievous calamity if civil war arises in our midst. The duty of the Government, whatever party be in power, is to keep the peace and defend individual liberty. The present juncture is critical. May our rulers be wisely directed to preserve law and order.

Patriotism. Organisation is best met by organisation. In Queensland a Patriotic League has been formed for the purpose of insuring personal liberty and peaceful enjoyment of earnings to every man, as well as to uphold law and order so as to protect the credit and interests of the colony. Thousands have already joined, branches are being established far and wide, so that a strong flow of patriotism is being felt throughout the community.

Infidelity and Unrest. The Rev. W. Hay Aitken, the well-known missionary, has noticed an increasing disposition amongst men to stay away from mission services because they have an indefinite doubt that science has rendered the foundations of Christianity insecure. Such doubts close their ears to the Gospel message, but hidden scepticism also assails many nominal Christians who attend religious worship. Infidelity permeates all classes, some deride miracles and revelation, others scoff at all that is spiritual. A feeling of unrest prevails which prevents men attending Church or taking any interest in religion. The educated men lend a ready ear to professed Atheists who live but to destroy faith in God. The remedy is clear. Let the truths of Christianity be set forth in their simplicity, and the lives of those who profess the faith reflect the zeal, love, and earnest self-sacrifice of its Divine Founder.

Brief Notes.

The Committee of the Corresponding Branch of the Board of Missions held their usual monthly meeting on Monday afternoon in the Chapter House.

A lecture was delivered at St. Philip's on the 13th instant in connection with "The Association of Lay Helpers," by the Rev. J. Chaffers Welch, Subject, "Some historical analogies."

The Rev. C. H. Spurgeon has improved in health, the delirium having subsided.

The fourth lecture of the Y.M.C.A. winter course was delivered on Tuesday evening by the Rev. George Martin, entitled "The Sea and its glorious surroundings." The lecture was illustrated by dissolving views.

A committee meeting of the Clergy Widow and Orphan Fund was held in the Chapter House on Tuesday last.

A meeting for Conference and Prayer with reference to Deaconess Branch of the Evangelistic Union was held at St. Philip's, Church Hill, on the 14th inst.

The usual monthly meeting of the Committee of the Lay Readers' Association took place in the Chapter House on Tuesday afternoon.

The Church of England Temperance Society at St. Paul's, Redfern, holds a public meeting in the schoolroom on the first Tuesday of the month at 7.30 p.m. for juveniles (and adults, also on the third Tuesday when notice is given).

There are 166 members connected with the Juvenile Temperance Society Mission Rooms at St. Paul's, Redfern. Mr. Vaughan, catechist at St. Barnabas' Church, is seriously ill. For many years he has faithfully discharged the duties.

Mr. Wisbeid, who was present at the Madras Convention, writes very hopefully of the Y.M.C.A. work in India.

The Melbourne Y.M.C.A. journal is publishing an interesting series of articles on "Through Darkest Melbourne."

Mr. J. Hannington, brother of the martyr Bishop of Uganda lately visited Sydney in company with Mr. C. F. Reeve, with whom he is returning to the Holy Land.

The annual commemoration and religious service in connection with the 22nd July celebration took place on Sunday afternoon in the Exhibition Building, Prince Alfred Park.

On Thursday last service was held in the Cathedral at 4.30 p.m. Preacher, Rev. Dr. Harris. A conference of clergy in the Chapter House at 7 p.m., the Most Rev. the Primate presiding. Subject, "Ideal of Clerical Work, in the Church, in the Parish, and in the World."

An Executive Committee meeting of the C.E.T.S. was held in the Chapter House on Wednesday afternoon.

A special missionary service in connection with the London Missionary Society was held in the Congregational Church, West Maitland, on the 13th inst.

The respectable portion of the Chinese settlers in the Northern Territory (S.A.) are very anxious to see a law passed, having for its object the suppression of secret societies amongst the Chinese.

The annual meeting of the Boys' Brigade was held in the hall of the Y.M.C.A. on Monday evening in the presence of his Excellency the Governor, who occupied the chair, and the Countess of Jersey, the patroness of the Institution. The Primate moved the first resolution.

The annual meeting of the North Shore Branch of the Young Women's Christian Association was held on the 13th instant.

The Rev. R. Sellors, D.D., delivered a lecture on Tuesday evening in the Wesleyan Church, Pyrmont. Subject, "An Evening in Palestine."

The annual meeting of the Petersham Branch of the Women's Christian Temperance Union was held in the Town Hall, Petersham, on the 14th inst.

The Rev. F. Walker was, on the 14th inst., appointed Moderator of the Sydney Presbytery.

The Oecumenical Conference of the Congregational Church was opened in London on Monday last. The Conference warmly welcomed the fifty delegates of the Australian Churches, on whose behalf Dr. Bevan of Melbourne represented.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., July 19.—11 a.m., The Precursor; 3.15 p.m., Canon Sharp; 7 p.m., The Primate.

ANTHEMS.

11 a.m.—"O Saviour of the World."—Goss. 3.15 p.m.—"The Lord is great in Zion."—Best.

DIOCESAN.

Sun., July 19.—C.E.T.S., TEMPERANCE SUNDAY. Sun., July 19.—Botany, 11 a.m., The Primate; Chinese Church, Botany, 3 p.m., The Primate; Cathedral, 7 p.m., The Primate.

Mon., July 20.—C.E.T.S., Festival Service in St. Andrew's Cathedral, 7.30. Preacher, Rev. M. Archdall, M.A.

Mon., July 20.—Moore College Committee, Chapter House, 3.30 p.m.

Mon., July 20.—Standing Committee, Chapter House, 4 p.m.

Wed., July 22.—Association of Lay Helpers. Lecture, St. Peter's, Woolloomooloo, Rev. W. Martin, B.A.: "The Six Days' Creation."—All Saints, Petersham. Rev. J. O. Corlette, D.D.: "What is the Church of England?"

Thurs., July 23.—Annual Meeting of the members of C.E.T.S., Chapter House, 7.45.

Friday, July 24.—Chinese Tea Meeting, St. Andrew's Schoolroom, Chairman, the Primate.

Sat., July 25.—Consecration of Canon Barlow, Bishop-elect of North Queensland.

Sun., July 26.—St. Peter's, Woolloomooloo, Anniversary, 11 a.m., Rev. Canon Morton; 7 p.m., Most Reverend the Primate.

Mon., July 27.—Annual Public Meeting of C.E.T.S., Chapter House, 7.45.

Mon., July 27.—Association of Lay Helpers, St. Mary's, Balmain, Rev. J. O. Corlette, D.D.: "The Coming Age."

Tues., July 28.—St. Peter's, Woolloomooloo, Tea and Public Meeting.

Tues., July 28.—Lecture, Chapter House, Rev. A. R. Bartlett, M.A.: "A Churchman's Visit to England."

Thurs., July 30.—Lecture, St. John's, Darlinghurst, E. I. Robson, Esq., M.A.: "Life and Times of Julian the Apostate."

J. HUBERT NEWMAN, Melbourne Art, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon of Adelaide. It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman exhibits have rich lines peculiar to no other studio."

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"All in the Name of the Lord Jesus."

I rejoiced to read the description by the Record's Newcastle correspondent, of the solemn way in which the Bishop of Newcastle administers the rite of confirmation. Of the spirit which administers "functions" because of their ceremonial and display I have not a particle. But I believe that anything which renders more impressive the solemn moments of one's life has an abiding effect in the future. I was being told the other day by a clergyman of the impressive method adopted by his bishop in the preparation for ordination and in the ordination itself. From the detailed account that was given to me of almost every circumstance of the day's proceedings, I feel sure that the memory of that time will not fade from that man's memory while his earthly life lasts—and I think I may with confidence say, throughout eternity. The effect produced had been the result of excellent and well thought-out arrangements, designed with a view of helping the candidates as much as possible. Pains taken in such matters are not wasted. It is almost certain that the words of myself and my brother clergy in our interviews with confirmation candidates, and the words of every bishop on the day of confirmation are being treasured up, either with gratitude or with disappointment. Perhaps we had to see twenty or forty candidates, and by the time all the interviews were over it had begun to seem monotonous to us—although I hope that it has never seemed so. But to each one of them it was a solemn time, if we made it so, and if, through haste, or carelessness, or press of other business, we took away from its impressiveness, so much the worse for our work: we lost a golden opportunity. I think that it was Bishop Samuel Wilberforce who first showed the Bench of Bishops how much help could be given at confirmation and ordination by taking a little extra trouble. The additional trouble of saying "Do you" to each by name is but a trifling one, but the memory of that "Do you, Mary?" will abide perhaps for many a year.

Let me especially call the attention of Temperance workers to the above paragraph. Let them make the taking of the pledge as solemn a thing as possible, never to be done without special prayer, and if possible, not to be done when there is bustle and talking going on around. And let there be the welcoming hands of the brother-members given when the new member has been admitted, and the cheery words of welcome, and the equally and still more important words of friendship when next the member is met. Ah me! how easy it is to advise in such matters: how hard to carry out fully one's own advice.

Many of the readers of the Record are accustomed to distribute tracts. They are not always read, probably, by the recipients, it being often thought that tracts are not interesting. This can easily be remedied at a little extra expense: perhaps I ought not to say "little" if the number of tracts given is large. But for district visitors, for example, it is more important that the tract should be read than that a fraction of a penny should be saved. There is nothing so attractive to the average reading mind as a newspaper. And the King's Messenger (which can be bought in Sydney at a penny per copy, and even if sent by post does not, if taken in large quantities, come to much more) is well worth the purchase, for his own reading, and distribution, by every Evangelical Churchman. Certainly it is a good pennyworth in every sense of the word, and it will not only be sure to be read, but will also save the tract distributor from the uncomfornableness of giving a tract with an awkward or unsuitable title. It contains matter suitable for all, the most religious as well as the most careless, and it will often do as much good to the former, by increasing earnestness and reviving spiritual life, as in the case of the latter. I know that many of the readers of the Record know the King's Messenger far better than I do; but as there may be some who are ignorant of it my reminder may not be amiss.

COLIN CLOUT.

Our Home Letter.

[FROM OUR OWN CORRESPONDENT.]

The cause celebre of the day is not such unpleasant reading as most of the society scandals. To the onlooker, who lives remote from exalted cities where bacchante is played in the small hours, it even affords some amusement. One reflects on the singular code which attaches such enormous discredit to cheating at cards, but looks without horror upon the habitual breach of weightier matters of the moral law by "officers and gentlemen." It is not possible to feel much sympathy either with Sir William Gordon-Cumming or the family party at Tranby Croft or the trio of arbitrators. Common sense might have induced them to have given the guest a warning and out him if they liked and spared the Royal house and themselves the humiliating notoriety of the Baccarat scandal.

The death of Archbishop Magee, after five months incumbency, is followed by another surprise. No one seemed to imagine for a moment that Dr. MacLagan, though the senior available Bishop, would have been elevated to the Primacy. A soldier in his youth, he deals

somewhat after martial discipline with his soldiers, and a Presbyterian by descent, he employs the laity largely, though on strict Church lines. The main body of his clergy hold Evangelical principles, and it remains to be seen how he will deal with those for whom he has little sympathy. But he is energetic and free from prejudice, and has founded a kind of Diocesan Church Army, which, under Mr. H. A. Colvill, has done good service, whose paper, the Church Evangelist, has the largest circulation of any local paper of the kind.

Death has been busy amongst noted names of late. We shall miss Sir Robert Fowler, the preaching Lord Mayor, ever ready to stand up for God and the Sunday and all good works in his place in Parliament. Lord Edward Cavendish was his father's right hand in matters of business, and his loss will be greatly felt. Canon Cadman, an Evangelical leader, stood high in the confidence of the Archbishop of Canterbury, and will be much missed in Council. Meantime, numbers of leading men have been "down" with influenza, and Parliament has barely struggled on with its business.

The Free Education Bill hangs fire, and it seems doubtful if we shall have it this year at all. The Church cannot well oppose it, unless it is worked so as to destroy our schools; but I am quite convinced that the cry of "pauperising" the people is unsound, and the collection of fees from the very poor has become either a farce or an intolerable nuisance.

Bishop Tucker has reappeared in England in recovered health and with a vigorous demand for 40 recruits for Uganda. The scene at his reception in Exeter Hall was almost unprecedented in its enthusiasm and excitement. It is most earnestly to be hoped that the healthy route through British territory will soon be opened up. By the way, I read in the "Taunton Courier," of 1819, that the O.M.S. in that year had to decline the services of twelve clergymen owing to lack of means to support them. One of the best speakers this year's May meetings have brought out is Miss Hewlett, a medical missionary of the Church Zenana Society; and your missionary supporters would do well to invite her to spend her next health vacation in the Commonwealth of Australia.

Bishop Barry is to take the Bishop of Exeter's work when the latter goes to visit his son, the Bishop of Japan next season, and he may perhaps have persuaded him to visit Australia en route. No man takes a deeper interest in Christian work than Bishop Bickersteth, who is the only prelate who has appointed a Missionary Canon in his diocese.

Few more striking events have occurred of late years in the Church's Chronicle than the death of Bishop French, the seven-tongued man of Lahore, at Muscat. A Fellow of his College, he preferred service as a missionary in India to comfortable home life. Made bishop after many years labour, when he found his strength fail he resigned, and once more rejecting the natural solace and ease of declining years, he went alone to hold the banner of the Cross among the most fanatical Mohammedan community in the world. Here doubtless his linguistic powers and knowledge of eastern customs gave him an unrivalled standing ground, and we hear of his death to-day not so much with regret with deep sympathy for his life work and its close.

The great strike of weavers in Bradford, which resulted so miserably for them has been accentuated by the elevation of Mr. S. C. Lister to the peerage. No man has done more for working men than he by his inventions. He has made and lost fortunes, and in working out the patents for converting silk waste into silk velvet he spent £520,000 before he made a penny. Since that he has spent a million in buying land in Yorkshire and in the jubilee year refused a baronetcy. He is at once a prince and a magician of trade, and man whom the Queen does well to honor.

Great interest attaches to a chapter in Archbishop Tait's life just published, in which the Queen and the Archbishop are seen working together to obtain the passing of the Irish Church Bill contrary to their own inclinations, because they felt it to be the will of the people. It shows vividly the Queen's light but firm hand in ruling the country—what power she has and how she has employed it.

We in England are watching with interest the progress of the Federation scheme. The Church has set the example as she did in England centuries ago; but it is for Australians to consider whether the various colonies are ripe for action.

The report of the Church's work among children just issued shows great progress. Since 1881 the income of the waifs and strays has rapidly increased to £30,000, the capital to £18,000, and the number of homes to 34. Yet only 484 children have been lifted out of the vile homes whose character may be gleaned from the brief summary given of each case. It seems but a drop in the ocean, yet one must rejoice it is being done, while upholding the grand work of Dr. Barnardo and others. I observe our Bishop is a vice-president of the Society. June 5th, 1891.

LADIES.—Why waste hours preparing for the weekly wash, or at the wash tub till your bodies ache and your hands get ruined, when a piece of East Grain Mangle Soap will do the work in 20 minutes better than all your hard rubbing, turn out whiter linen, and save wear and tear. No stepping beforehand, no soda, no fass, no worry. Simple directions on each bar. Soothes irritable or tender skins, and is peculiarly adapted for washing infants. Test it; try it. All grocers keep it.

The Clerical Conference.

SERMON IN ST. ANDREW'S CATHEDRAL ON THURSDAY AFTERNOON BY REV. E. HARRIS, D.D.

PSALM cxxxiii. 1. Behold, how good and how pleasant it is for brethren to dwell together in unity! 2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. 3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: and there the Lord commanded the blessing, even life for evermore.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

Behold! So then there is present a gathering of brethren. They have come over hills and through valleys from different quarters. North and South have sent their sons to this assembly for worship and mutual help. The old divisions for the time at least are forgotten. Tribal jealousies have died away; dynastic rivalries are hushed in common prayer and united worship. The muster, whatever it be, is a symbol and representative of a vaster unity.

Criticism cannot tell us the exact occasion of the Psalm.

If the superscription have any historical value, the gathering celebrated in these words must be in the time of David. Is it the picture of the nation united after the long war between the house of Saul and the house of David, when "all the tribes of Israel came—came with a perfect heart to make David king; and there they were with David three days eating and drinking; for their brethren had prepared for them. . . . and there was joy in Israel"; and after crowning David in Hebron as King over the whole land, and ruler of one people, the assembly binds itself to perpetuate and crystallize that union by the resolve to establish one centre of worship on Mount Zion?

Or is the new sanctuary already dedicated there? And year by year as the multitudes come up to the great national festivals, do the pilgrims, in the words of this Psalm, claim and give thanks for the oneness to which these gatherings witness, and which might otherwise be forgotten?

Or does the Psalm belong to the times of the return from captivity? Are we listening in the Psalm to voices tremulous with the memories of sad exile and of apparently hopeless separation, exulting with a tender joy over the small beginning of a restored nation and a regenerated Church? Has the long discipline of the divided kingdom taught its lesson? Is it the remnant that has returned from the captivity which, in the school of suffering, has learnt to love as brethren, now gathering to fulfil that which the prophets Haggai and Zechariah counselled, that which Zerubbabel, Ezra and Nehemiah toiled for? The old ambitions, the materialistic aspirations of grandeur partially realized by a Solomon, the fabled alliances made for worldly ends by Jehoshaphat between Israel and Judah—all these have been shattered by the blows of the Assyrian and Babylonian conquerors. Pious Hebrews, by the waters of Babylon sitting sadly, have learnt that only one thing lasts in the trial fires of history and life, and that is Love: the few colonists scattered throughout all the land of their fathers are met in the neighbourhood of the ancient sanctuary to worship.

"Ephraim no longer envies Judah and Judah does not vex Ephraim" (Isa. xi, 13) Happy change! "But when the seventh month was come, and when the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." (Ezra. iii, 1).

In truth, we cannot say certainly to which period of the history of the Jewish Church our Psalm belongs. And all the more precious is it. It is not for one group or one occasion; but it is for all nations, for every society, for all time, the perfect expression of the bliss and the blessing of brotherly love, the Catholic psalm of unity.

Whatever the circumstances of its original composition and use, it is certain that these four verses, short swallow-flights of sacred song, have nestled deep into the heart and memory of man, so deep, so warm, that not even St. Paul's more articulate lyric of charity has superseded them. No family, no church, no nation, can dispense with these beautiful words.

In the following presence of the Father in heaven, His earthly children are gathered together and realise His fatherhood, and through it their own brotherhood. Selfish aims, partial policies, the success of a narrow personal or partisan ideal, how all these fade and wither into nothingness in that serene atmosphere! Into that sacred temple of living hearts nothing can enter that defileth. God and His saints are there; and in that high communion earth's meannesses do not, cannot breathe. All is transfigured on that mount of glory. "Now are we the sons of God" and every man sees in his brother that which prejudice or careless regard has crevice hidden from him, the likeness and image of the Father. Behold! Brethren! How good, how pleasant!

But shall it vanish when the gathering is over, and give way to the old jealousies, and rivalries, and petty animosities? When the tribes scatter to their homes, shall

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the old divided interests spring up again between them, and those hallowed moments on the hill of Zion leave nothing behind but a theme for reciprocal criticism, or even for cynical self-contempt for having yielded in a weak moment to an excess of sentiment? No, God forbid! "Behold how good and pleasant it is for brethren to dwell together in unity;" not merely to feel a brief thrill of common sympathy upon occasion, but to be brothers continually, to feel, to act, to live together as brothers in the street as well as in the Temple; to keep burning the sacred lamp of mutual love in the hurried movements of life's draughty passages, to keep aglow the holy fire in the chill dampness of monotonous routine, of local isolation, of imperfect knowledge of each other, of misunderstanding, of mistake, of our own or our brother's weakness or sin.

Better not to have felt as brothers to-day, if to-morrow we are going to do despite to the spirit of grace.

"Behold! how good and pleasant it is for brethren to dwell together in unity."

It is good as the precious oil poured upon the head of Aaron which made him—and through him all his house and all the nation of priests—every whit "Holy unto the Lord."

It is pleasant as the dew which falls alike on snow-capped Hermon, fronting the dawn in glistening majesty, and on the little hill of Zion amid the thronging commonplace of city life.

In these two beautiful pictures brotherly unity is represented as the absolutely necessary condition, first of *Consecration*; secondly of *Fruitfulness*.

First, *Unity is Consecration*: there is nothing for God to bless unless there be brotherly love. Tribe envying tribe, Israel at war with Judah cannot belong to Jehovah who is One, and whose name is Love. "Hear, oh Israel! the Lord our God is one Lord." If Bethel and Dan and Gerizim are to vie with Mount Zion, where is Israel's witness to the one God? Holiness is after all *wholeness*. The hale, hearty frame through which one life breathes is the only temple of the One Spirit. Those who are mutually wounded and bruised, with sore hearts and inflamed feelings, these cannot receive the unction from the Holy One. The broken heart of Israel must be bound up, Israel must dwell together in unity, and then Israel is capable of the Divine Consecration.

Again, *Unity is Fertility*: As unity is necessary to the idea of the inner life, so also it is indispensable to the effectiveness of that life. There is no result of Israel's efforts attainable otherwise. The fertilizing dew cannot rest upon a hard, ungentle soil. If Jehovah's work is to be done, if Israel is to be God's witness to mankind, Israel must speak with one voice, aim at one mark, live with one purpose, labour—dwell together in unity. "It moveth altogether if it move at all."

Who shall say how much the divisions of Christians have frustrated the purpose of Christ? O that on us may come down the consecration oil, the fertilizing dew of Christian unity! Gathered here in the mother church of Australian Christianity, with no badge but the cognisance of the baptismal cross, no distinctness but our common sacred vocation as ministers of Christ, what hinders us from being one? Shall our different educations, our varying idiosyncracies, our diverse experiences, the variety of our spheres of work, the isolation of some of us in remote districts, the absorption of others of us in a multiplicity of necessary routine duty, the different outlook into life and thought which necessarily follows from all this, the divergence of opinion on matters which authority and conscience alike leave open questions; shall any of these things separate us from the love of the Christ in our brother, whose antecedents and circumstances have placed him at a different point of view to ourselves: nay, rather whom God in His providence has so moulded and fashioned to fill just that place, as He has maybe trained—you and you—for other work, framed you by birth and experience for another niche in His Holy Temple?

Unity amid diversity, deepest unity of design, of purpose, of spirit amid infinite variety of detail seems to be the method of the Divine action. Not a vast number of like units, not myriads of identical atoms, but "a great multitude which no man could number of every nation and kindred and people and tongue." These constitute the Church of the redeemed in the apocalyptic vision. What if we could see even here and now behind the veil which hides us from ourselves and from one another? Maybe we should behold a like variety of feature, and expression, and external characteristics among the members of the Church militant. Alas! The fetish of uniformity usurps the place of the Divine ideal of unity. We do right to be sure of our own ground; we do well to cling closely and reverently to what is to us the truth, i.e. to gaze steadily on that phase of the great reality which is turned towards ourselves. But ought not our brother also to cling as closely and reverently to that other phase which has been shown to him likewise of the Divine ideal? Let us live and let live in the Life of the Eternal, of which all and each one of us are in various ways chosen to be sharers. Let us give up the pursuit, the hope of identity of opinion, the hope of sameness in the external representation of our faith. As many members in one body having not

the same office but everyone members one of another, so we cannot be hostile, indifferent, unsympathetic towards one another. We are all the servants of Christ, He alone is our Master: let us not insist on asserting the superiority of any human school. To one the voice of St. Paul speaks with more intense meaning than the voice of St. John or of St. James; to one doctrine appeals most; to another ritual; to another Holy Scripture speaks so clearly that the interpretation of tradition is superfluous; another sees truth best through the illumination of history; one finds help in ordinances which encumber the ground for another. But who will dare to exclude another or monopolise the grace of God, or force it to run in one familiar groove?

For God fulfils himself in many ways, Let one good custom should corrupt the world.

We need no artificial brotherhood; for *frater* means far more than *frat*; what we need is the *spirit* of brotherhood, born of the sense of the Fatherhood of God, tested in the work and common life of His family among men; what we need is unity of purpose, i.e. the glory of God—by bringing about in our own lives and in the world the fulfilment of the redeeming, sanctifying plans of Christ our Lord; and that by Christ's own and only method, by the sacrifice of self out of love for our brethren in devout dependence upon God.

In our Church and nation here what a field lies open before us for such work! How sorely the hallowing oil and the fertilizing dew are needed in this land to purify and consecrate to God the energy and life of this young Australian people! To render fruitful with blessings from on high the else barren growth of rank materialism!

O that on us gathered in this Cathedral, the Mount Zion of our Australian Church, the promised blessing of the Lord may descend; that on the head of our chief pastor, and over each and all of us, whether present or absent, may continue to fall the oil of consecration and the dew of blessing, as we realize more clearly, and are each of us increasingly loyal to, the spirit of unity! Then we ourselves shall be free of the desecrating taint of disunion; our work, whether in city or country, shall be more and more effective, being done in the spirit of Christ; and growing more and more into one body in our work together here, we shall anticipate something of that abiding calm which we all look forward to in the Mount Zion which is above.

There meeting, who can guess the gleam Of rapture that will arise, When we, the light of that fair realm, See in each other's eyes!

O deep, unpeakable repose, Of knowing that for aye, All that disturbed and hindered love Has wholly passed away!

Behold, how good and how pleasant it is for brethren to dwell together in unity. For there the Lord promised His blessing and life for evermore.

Deaconess Institution.

A MEETING of ladies was held at St. Philip's Parsonage, Sydney, on Tuesday, July 14, for conference and prayer on behalf of the Deaconess Institution lately established. There was a good attendance, and much interest was shown in the movement. Letters, regretting inability to be present and promising sympathy, and, in a few cases pecuniary help, were received from several.

The Rev. J. D. LANGLEY occupied the chair, and, after singing and prayer, spoke of what he had seen of Deaconess work in England. He also referred to the report presented to Synod as to the employment of Deaconesses; and dwelt upon the urgent necessity for the fuller organisation and more adequate supply of woman's ministry in Sydney.

Rev. MERVYN ARCHDALL dwelt briefly upon the evidence contained in Scripture and other ancient writings as to the existence of "Deaconesses of the Church" in apostolic and sub-apostolic days; stated the principles on which the Institution has been established, which were chiefly derived from the Synod report of 1875; and indicated ways in which those present could practically assist the effort. He specially asked for prayer and sympathy, and assistance in obtaining offers of service from thoroughly godly women, and the necessary funds and requisite furniture—expressing the hope that God would put it into the hearts of His people to contribute as He enabled them. A bedstead and other articles were promised. A suggestion was made that ladies should ask their personal friends to afternoon tea in their drawing-rooms, to meet Mrs. Archdall and the Deaconess Superintendent (Mrs. Uzzell) for conversation and prayer. Several expressed their willingness to do so.

After the meeting a lady, who, however, had not been present, came to offer her services. And it seemed to those who were interested in the enterprise to be a singular coincidence that just as the meeting was about to be held, an unhappy girl, of the outcast class, came to Mr. Langley, asking him if he could help her and two of her sinful companions to escape from the wretched life they were leading. May not this cry for help, coming at such a moment, be regarded as a call from our Father to go forward in the Christ-like work of seeking and saving the lost.

A visit to the City Night Refuge and Soup Kitchen.

(By our own Reporter).

Among the many institutions for affording relief to those in distress, not one is so well patronized as the City Night Refuge, in Kent-street. Established twenty four years ago it has continued doing good work by affording shelter at night to those without homes. In the year 1887 a new building was opened by His Excellency, Lord Carrington. This building comprises two dormitories each 75 x 35 x 15 ft., which together afford sleeping accommodation for one hundred and thirty two persons; a well appointed kitchen, pantry, bath room, containing twelve lavatories, six hot and cold water baths, and three shower baths, and a laundry and washhouse, containing two coppers and two mangles. In connection with this splendid lodging house there is a soup kitchen, which is daily patronised by some hundreds of men who are supplied with a large basin of soup free of charge. Nearly every day throughout the year through the kindness of the supporters of the Institution, this basin of soup is supplemented by a large piece of meat with bread. Dinner consisting of the above mentioned articles is supplied from 11.30 to 12.30, the hour originally being from 12.30 to 1 p.m. Owing to the fact that quite a number who had been inmates of the Refuge but had obtained work, and who doubtless remembering the excellence of the soup, etc., supplied, still continued to make their way from their work to take advantage of the charity of those who were providing the Institution with necessaries and the manager (Mr. W. Talles) having proved that some seventeen men, earning six or seven shillings per day, were adopting this mean course cautioned them, and in order to prevent a recurrence altered the hour for dinner. Besides the dinner, food is given to all who have beds whenever it is on hand. On the occasion of this visit a large number of loaves of bread and a quantity of good pastry was pointed out which was intended for the men that night.

The report for the year ending June 30th, 1890, shows that during the previous twelve months no fewer than 94,169 meals have been given away, and shelter afforded in 93,300 instances; a daily average of 258 meals and 92 for nightly shelter. These statistics go far to prove that the year 1890 was a most trying one.

In connection with the Institution there is a Free Registry Office for subscribers, and during the past year employment was found for 887 persons, 79 of whom received permanent engagement at satisfactory remuneration. It is satisfactory to find that some of those who have been assisted are now assisting the Institution in accordance with their means. The Institution is under the management of Mr. and Mrs. Talles, and the whole appearance of the place reflects the greatest credit upon both of them. Persons in distressed circumstances consisting of disappointed Lawyers, briefless Barristers, unemployed Clerks, and artisans of all kinds one can think of appear upon the records as relating to individuals who have obtained relief and shelter at some period or other. Among the list we observed one Roman Catholic Priest, but as Mr. Talles remarked he was of course an outcast. The Barrister mentioned above was after some considerable time and trouble found a situation at three pounds per week, but he only remained a week and was then discharged for drunkenness. During the time of the great distress in 1889 over 500 of the unemployed were at the request of the Government found shelter free and supplied with breakfast. The present manager found his hands pretty full during that time as may be expected, and he received a letter of thanks for his care and consideration from the principal under Secretary. As a rule the men who frequent the Refuge conduct themselves decorously, but one incident serves to show the bad element that manages to get in. The manager observing a glare through one of the dormitory windows, after the man had turned in, entered the room and discovered a man lying on the floor, pipe in mouth and his clothes and the bed clothes near him on fire. Seizing a bucket he at once extinguished the fire by throwing the water completely over the man, and then told him to go for disobeying the rules of the establishment. The next night in retaliation some of the inmates cut the fire hose in halves and punched holes in the whole of the fire buckets. These cases are, however, we are happy to say very rare, but by reference to the records which are most carefully kept it can be seen at a glance that a large number of the casuals simply journey from one Institution to another remaining at each place just sufficiently long enough to prevent the manager informing them, as occasionally he finds it necessary to do, that he thinks it about time they thought of going somewhere else. The Committee may be considered as very fortunate in having as manager Mr. Talles, as this gentleman appears to be thoroughly alive to the various manoeuvres of those who subsist by preying upon institutions such as the one under consideration. In the year 1889, 9550 distinct and separate individuals were supplied with dinner, and 6010 afforded shelter and supplied with breakfast. This last number are classified as follows:—3520 Roman Catholics, 2468 Protestants, 3 Jews, 5 Hindoos, 4 Mahometans, 6 Buddhists, 3 Chinese, and 1 Persian.

The foregoing numbers have a special interest, for we find on turning to the list of money subscribers for that year that the total amount subscribed amounted to £750, out of which only £20 was received from Roman Catholic

sources, and yet out of 6000 who received shelter and breakfast, rather more than one half were of that denomination.

Undoubtedly the Refuge is doing a splendid work, but in the face of facts respecting the tricks and dodges resorted to by professional loafers, it seems to us urgently necessary that other arrangements should be made by which the men who are really requiring work and have no home to go to, would be compelled to do work of some sort in return for the privileges they receive. This, however, unpalatable it may be to some, and however much it may savour of the casual ward system in England, it we venture to assert, the only practical manner of finding it out which of the many hundreds now wandering the streets of Sydney hungry and homeless are really persons whom it is our duty to assist, and which of them are nothing but lazy vagabonds. Whether these last remarks will commend themselves to our readers we do not know, but the fact that this Institution is doing a wonderful work among the destitute in our midst, and that assistance is urgently required to enable the Committee to carry on its work unhampered by the want of funds, is a fact that should command itself to all.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

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Household Papers

The Flinty Squire.

Continued.

No, she could not do that; and her uncle might be displeased. That was out of the question; she put it from her. But thought would come back again and again. When she got home she would do some work; she would make a collection for the cause. But the preacher had said, "to give up our best and dearest hopes; to—"

Yes, she might give up her best and dearest hopes; and oh! if God would accept it! If her Heavenly Father saw and knew all about it, would it not be worth the sacrifice? That day the churchwardens had a great surprise in the vestry.

A piece of paper lay in the plate; it was no less than £10!

"From the Squire," said Mr. Holmes.

"Why he never gave more than a pound in his life," said Mr. Prior.

"Wonderful!" they both exclaimed in a breath.

"Why, there's a sovereign too!" cried Mr. Prior.

"Who can have given that?"

Then they went over everyone in the church; for they knew all, and they could tell about what everyone would give; and no one was likely to give a sovereign.

No; they went over each name twice, but got no nearer. It was a mystery, and could not be solved; the more they thought, they farther off they seemed.

"A new sovereign, mark you?" said Mr. Holmes.

"It's a good one, I suppose?" asked his companion. They struck it on the table.

"Good! I should think it is! It's got the true ring about it."

"Well, twelve pounds five shillings and sevenpence-halfpenny is the largest collection we ever had at this church," remarked Mr. Prior; "and I feel proud of it."

THE WALK HOME.

The little groups of villagers who were congregated together, discussing the sermon and the latest news, stood deferentially aside as the Squire and his little niece left the church.

Ella no longer bounded along with the elasticity which she had displayed on their way to church; but, in place of it, a thoughtful expression had taken possession of her face.

She was thinking seriously, not sorrowfully of her new sovereignty.

"I'm so glad I gave it!" she was saying to herself; "so glad I could make up my mind to give it! 'Tis very little, after all; but it was a real sacrifice for the minute."

And though her mind would wander for an instant to the thought of the presents for her father, mother, brothers and sisters, yet each thought-sentence finished with "I'm so glad!"

Her reverie was broken by the Squire's voice.

"That was a very good sermon, Ella."

"Oh, very good; I never heard such a nice one before. I nearly cried when I heard of the poor little children who were so cruelly put to death. Isn't it dreadful, uncle! I hope the missionary will get all the money he wants."

"I trust he will. I gave ten pounds."

"Oh, you are good!" exclaimed the little girl. "Ten whole sovereigns!" she added, as if to bring more vividly before her mind the greatness of the sum.

"Yes; it seemed such a good cause that I certainly gave much more than I had intended."

"Ah, uncle!" she said softly, "you are one of those who deny themselves; and one of these days I'll try to be like you."

For a moment a conscious thrill of pleasure passed through the Squire's heart. It hadn't occurred to him for years, that thought of denial for anyone's sake. He had had no one to deny himself for, and gradually his heart had become colder and sterner, and blaker and drearier, until it seemed as if the treasures of love and joy and pity were to be stifled and put aside forever.

But this little girl was bringing back to him days when love for God and love for his mother were guiding principles in his life.

His pleasant thoughts ended in a vision of himself as he really was, and it troubled him much. Visions rose before his mind of Widow Jones, with her large family, who, after losing all the money her husband had left her by reason of the bad seasons and high rent, had received notice to quit from his agent last week; and of many a similar piece of crushing despotism which this little girl's words had brought before him.

So he was glad to turn to her and say—

"Well, have you thought of a present for your father?"

A shade of regret passed over the child's face ere she replied—

"No, uncle; indeed I haven't."

"Why, has he so many things that there isn't one you want to give him?"

"Indeed, no; only—"

"Only what?" said the Squire, seeing her hesitation.

"Well, uncle, I didn't wish to tell you, but I haven't got my sovereign now."

"What, lost it?"

"Oh no; not lost it. I gave it for the missionary-school."

"What, your new sovereign?"

"Yes; and I was so glad I was able to give it up! You see, it cost me something—a great deal at the time, really; but I'm so glad, because I'm a little like you now, uncle!"

And she was again the lively, loving Ella, skipping about and frisking along joyfully.

"You see, they won't miss what I was going to give them, because they didn't know it was coming; and I want some day to be good like you, uncle, and then I'll give ten pounds, if I have it."

But the Squire was very thoughtful walking home; very thoughtful, too, all day long, and at night.

The child had given all that she had for the love of Christ.

And he—what had he given?

So the days passed on, and the little girl grew dearer and dearer to him; and as he saw more into her unselfish little heart, and heard more of her home life, and of the pinches of poverty which they were experiencing, he softened towards his only sister, and the feelings of love which were not dead in his heart grew and revived.

A fortnight later, whilst his sister and her husband were sitting at breakfast, planning and contriving, as they often did, she was astonished to receive a letter in his almost forgotten handwriting, and on breaking the seal, read:—

"DEAR EVELYN,—I am very much enjoying Ella's visit, and hope you will not want her back for a long time, as she seems benefiting by the change."

"I learn by accident, your birthday is at hand, and, in remembrance of old times, I want to give you a present. I can't tell what would be acceptable, but if you will spend the enclosed in the purchase of something, I shall be glad."

"I really send it," he added, "in place of what Ella was intending to send you; so will you look upon it as her present?"

"And what do you think the enclosure is?" she asked her husband.

"A cheque for five pounds," with a touch of satire in his voice.

"FIVE HUNDRED POUNDS!"

To that struggling family it meant untold wealth.

And that was but the commencement of better times. Mrs. Crawford is now often at the Hall, and whenever the children want fresh air, they are there too; whilst at holiday times the Hall rings with merry voices.

But of all those who benefit by these things, the Squire is the chief gainer.

No one would recognize the kindly, pleasant, happy face of to-day to be one and the same with that stern, suspicious countenance of two years ago.

But he knows to whom he is indebted for his happiness, and he fixes the date when the change took place on a certain Sunday morning, when a child's one act of whole-hearted unselfishness wrought such a blessed alteration in his life.

THE END.

Golden Grain.

The man whose daily aim is to do simply what Jesus bids him do, is the Christ-like man. Not more is asked of him, not less is sufficient.

Be pleasant and kind to those around you. The man who sirs his cup with an icicle spoils the tea and chills his own fingers.

No one can be happy who is not doing something to help other people.

There is no true greatness to the man who is separated from God, no real prosperity where His blessing does not rest, no happiness worth the name apart from His smile and love.

Noah's carpenters were all drowned. They built the ark, but never went in themselves. A startling warning this to some Church workers.

You want a spur to gratitude. Look round you and see the innumerable evils from which God has mercifully exempted you.

For Fresh Game of all kinds go to C. CAMMODY, 20 King Street—ADVT.

ACQUAINTANCE AND LADIES' NUSS.—MISS E. L. FORWARD, 52 Young-street, Reifem, having successfully studied the profession, is prepared to take cases.

PALESTINE.—C.M.S. work has made good progress during the past year. One hindrance is that boys as soon as they are thirteen years of age are sent off to the schools by their parents to earn their daily bread. One encouragement is that there appears to be a secret feeling in the hearts of the Moslems that Christianity is destined to be in the ascendancy shortly in the East. The day of greater religious liberty cannot be long delayed, but when it comes the danger is that intellectual acceptance will be more prominent than change of heart.

We are pleased to notice that our old friend, Mr. A. A. BERT, has commenced business at "The Café Australia," 112 King Street. Mr. Bert is well known in connection with the cuisine department of the Esplanade Hotel, St. Kilda, the South Australian Club, and lately with Gunster's Café, in this city. The "Café Australia" has been elaborately fitted up, and the very best attention is paid to diners by a competent staff of waiters—the whole being under the immediate supervision of Mr. Bert himself.

The exodus of Jews from Southern Russia is continuous. Many seek a refuge on our own shores; still more make the longer pilgrimage to America. Fresh schemes of colonisation in Palestine are being considered. The "Free Church of Scotland Monthly" repeats the statement that Hebrew is rapidly coming again a living tongue in Palestine.

"Jews driven by persecution from other countries are gathering in the land of Israel. They do not know each other's language, but all of them understand something of Hebrew, and the consequence is that Hebrew is becoming the medium of communication among them. Two weekly news papers are now published in Jerusalem in Hebrew."—The Sunday at Home, May, 1891.

The family friends are ANNOT'S MILK, ARROWROOT BISCUITS, useful for both young and old.—ADVT.

The Archbishop of Dublin presided at the annual meeting of the Spanish and Portuguese Church Aid Society at Exeter Hall, and, in the course of a long address on its objects, needs, and present operations, said the great work of evangelisation and reform carried on by the Native Reformed Episcopal Churches in the Peninsula was fruitfully and encouragingly successful. He earnestly appealed for the fervent prayers and liberal support of all who are sincerely interested in the progress of the pure gospel in Spain and Portugal.

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The Australian Anglican Church Directory.

FIRST ISSUE, 1891 (in the Press). TWO SHILLINGS AND SIXPENCE. The first and only Directory giving information of the 13 Dioceses of Australia. (Contains Diocesan Officials; the Names, Addresses, Appointments, and Educational Status of the Clergy; the Stipends, Glebes, Endowments, Patronage, Churches, &c., of the Parishes; the Endowments, Funds, Colleges, Schools, &c., of the Dioceses; Missions and other items of interest to Churchmen.)

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Socialism & Christianity.

A LECTURE on the above subject, by the Rev. Dr. HARRIS, Headmaster of the King's School, has been published by the Church of England Newspaper Company, and may be obtained at the Church of England Book Depot, 176 PITT STREET, and from all Booksellers.

MR. P. STANICH, Aurist, from the Imperial and Royal University Clinics for Diseases of the Ear, Vienna and Germany, can be consulted daily. Dr. Stanich will devote his best attention to deserving poor sufferers from Eye, Ear, Throat and Nose Diseases, every Tuesday from 9 to 12 and from 2 to 4 p.m., at 21 York-street, Wynyard Square, Sydney.

MR. HARVEY L. BARNETT, (Royal Academy of Music, London.) PROFESSOR OF THE Organ, Pianoforte, Singing and Harmony, Address: OLIVE ST., PADDINGTON.

PARENTS. KINDLY READ THIS.

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ASK YOUR GROCER FOR IT. Guide to Contributors.

- The Church Society.—Hon. Secs.: Rev. J. D. Langley, Robert Hills, Esq.; Organising Sec.: Rev. S. S. Tovey, the Chapter House, Bathurst-street. The Diocesan Educational and Book Society.—Hon. Secs. and Treas.: Rev. J. D. Langley, George Wall, Esq. The Board of Missions.—Hon. Treas.: James Plummer, Esq., 422 George-street. Hon. Secs.: Rev. A. Yarnold; Organising Sec.: Rev. C. E. Amos.

Agents for WALKER, of London, Pipe Organ Makers. American Organs by "ESTLEY" 260,000 have actually been made and sold—figures which speak for themselves.

Church of England Temperance Society.

ANNUAL FESTIVAL, JULY 19-27.

On MONDAY, 20th July, at 7.30 p.m.—CHORAL SERVICE in the Cathedral. Preacher, Rev. M. ARCHDALE.

On THURSDAY, 23rd, at 7.45 p.m.—MEMBERS' MEETING in the Chapter House.

On MONDAY, 27th, at 7.45 p.m.—PUBLIC MEETING in the Chapter House. Speakers: Revs. A. W. PAIS, B.A., F. H. ELSON, B.A., D. H. DILLON, and Dr. ROBERTSON.

T. B. TRESS, Hon. Clerical Sec. CROSBIE B. BROWN, Hon. Lay Sec. COURTENAY SMITH, Secs.

EXCHANGE.—Wanted, at once, for two months, to a warmer climate. REV. J. W. DEBENHAM, Bowral.

WANTED.—Locum Tenens for parish in Diocese of Goulburn. None need apply unless duly qualified and accredited. REV. J. HARGRAVE, St. David's Parsonage, Surry Hills, Sydney.

CURATORS WANTED.—Young Men of liberal education; good character, and earnest desire to engage in the work of the Ministry, are invited to communicate with the DEAN OF BATHURST.

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Table with columns: Morning Lessons, Evening Lessons. Rows: 10th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th.

The Australian Record.

"SPEAKING THE TRUTH IN LOVE." SATURDAY, JULY 18, 1891.

DEACONESSES.

GREAT men have sung the praises of woman. Lessing exclaims, "Woman is the master-piece of the universe." Bourdon says, "The pearl is the image of purity, but woman is purer than the pearl." Thackeray writes, "A good woman is the loveliest thing that blooms under heaven."

If such is the power of women socially, how is that power being utilized? We often read now-a-days of a woman "with a mission." That kind of a woman is not very interesting to "Sisters."

think about, let alone to listen to. It is suggestive, and perhaps a creditable fact, that heroic women are not so interesting to their own sex as they are to men. We read about that German prophetess who roused her people against the invaders from Rome, or about Joan of Arc, who, simple peasant girl that she was, communing with mysterious angel voices (as the legend runs) kindled the French nation against the English dominion when princes and statesmen had well nigh given up the cause; or we read about Deborah sitting under a Judean palm, not with downcast eyes and folded hands and extinguished hopes, but all on fire with faith and energy, with the soul of courage and the voice of command, and we are constrained to pay homage to her daring and her fearlessness, to her strong will and unshrinking purpose.

Cannot the power which women possess be used in and for the Church? We have never heard any satisfactory reason why it should not. Going back to the history of the early Church, as given to us in the Holy Gospels and in the Book of the Acts of the Apostles, we see what love and devotion they showed for the Person and work of our Lord Jesus Christ. Who can read these accounts without feeling that these women belonged to a marvellous race, had greatness of soul, who in many instances had no bead-rail of fame, but yet from whom we cannot withhold profound admiration, seeing they attained to a greatness which shall abide for ever? In their service there was no reserve of endowment, they ministered unto Him of their substance. They laboured in the Lord. St. PAUL salutes them, tells of their love and devotion, and speaks of their faithfulness and zeal. It has been said that the future of Britain depends upon those divinely sweet girls who never flout abroad, and who are ever doing works of goodness—the girls whom Mr. Ruskin has described in words that fall upon the soul like a benediction. So, truly, it may be said that the future of the Church depends largely on the ministry of godly women, who will lead the ignorant to Christ for wisdom, and the sinful to Jesus for emolument and peace. The Churches are awake to the necessity of employing brave and true-hearted women. Their keen insight, swift penetrating vision, and heaven-born intuition—which is their special gift,—and loftiest endowment, qualify them for special work. We know that some persons have looked with suspicion upon women having official recognition in that work, saying that women's work should be confined to the home and make it a welcome haven of rest and sunshine. They tell us that she has

But if this is the only vocation of woman, then she must inevitably become a drudge, an idler, or a toy. Surely her dignified kind of loving care, which is never intrusive, never fussy, but ever present, calm, bright, and sweet, must be illustrated by a larger vision than that which sees through parlor windows. It is by coming into contact with the sorrows and wants and perplexities of others that wins for her the right spirit in which she discharges the duties that lie near. It was that has made among thousands of names which have never become known, the names of FLORENCE NIGHTINGALE and SISTER DORA household words. We have little sympathy with those who are afraid that the evils which have crept around the employment of women by the imposition of life-long yows will become the usage and practice of the Reformed Churches in these days. And this feeling on our part is emphasized by the recognition and employment of women by Nonconformist Churches who are not afraid to use the designation of "Sisters."

An ear that waits to catch A hand upon the latch, A step that hastens its sweet rest to win; A world of care without, A world of strife shut out, A world of love shut in.

The order of Deaconesses is established and recognised in the Church of England, and in the Dioceses of Canterbury, London, Winchester, Chester, Ely, Manchester, Salisbury, and others, there are institutions in which practical training with religious instruction are given to women who desire to devote themselves to nursing the sick, teaching and visiting the poor. The Deaconesses Institution at Mildmay Park comprises three main branches—a deaconess house, a nursing house, and a training house for home and foreign mission work. A large amount of work not distinctly parochial is carried on from the Mildmay centre, as missions to catmen, flower missions, an orphanage for girls, a servants' home and registry; also a medical mission in Walworth. The Mildmay night-school for men, with an average weekly attendance of more than 1200 in the winter months, is also chiefly taught by the Deaconesses and those under training. Picture such a number of workmen at a night-school, learning in classes of 10 each from refined Christian women different branches of learning—from the alphabet to advanced mathematics.

The Training House is a house for young women, where they are trained in various branches of Christian work. The Church of England Zenana Mission sends all its candidates here for training, and opportunities are afforded for passing examinations in the various branches of knowledge required for foreign medical missions, as well as for acquiring experience in home mission work under the direction of the deaconesses. He must be a very prejudiced man who would object to such honest Godly efforts as these for the welfare of his fellows.

In order to correct any erroneous impression which some may have conceived concerning these institutions it is well to trace in a few brief sentences their history. The first deaconess institution was commenced on 13th October, 1836, by THEODORE FLECKNER, Lutheran pastor of Kaiserswerth. "Their hospital furniture was a table, some chairs, with unsound legs, some damaged knives and forks, and a few old-fashioned worm-eaten bedsteads." "In the neighbouring towns they laughed at FLECKNER'S folly; the Roman Catholics declared that as these ladies had no vow of chastity nor other nun's rules, the whole thing would fall to pieces; and even the burgomaster would not be at the trouble of enrolling the names of those who entered, for he knew that they would straightly scatter. Mockery from the largest party, hostility from his neighbours, astonishment only and an occasional bravo from his fellow-ministers; these were the aids which he commenced an experiment, looked on suspiciously by many good people, full of hazard, costly—and he had no means. And these are the circumstances which try men what manner of spirit they are of; which, if they are brave and true to God, strengthen them for a perpetual victory, bring out the depth of their faith, show them calm, clear-sighted, self-possessed, and reveal the texture of that life which is Christ who liveth in us."

In 1869 the number of deaconesses was about 320, of whom about 100 were at Kaiserswerth, and the rest scattered over 74 stations in Europe, Asia, Africa and America. Upwards of 800 teaching deaconesses had (in 1863) been sent out to educate many thousand children. Similar institutions followed in England, Switzerland, Holland, and other countries, in connection with different Protestant churches. Dr. LASERON'S institution at Tottenham has accomplished splendid work, and he has, in connection with the work of his deaconesses during the last three European wars, received the highest distinctions.

Is such an institution needed here? Without the least hesitation we answer it is, and we rejoice that an attempt has been made towards its establishment. Last week we published a circular which shows that the institution is located at Balmain, and that work without any flourish of trumpets has begun. Its basis may be gathered from the principles upon which it is founded:—

- (1.) A deaconess is "our sister, a servant of the Church." Roms. xvi. 1.
- (2.) It is essential to the efficiency of a Deaconess that she should "be strengthened with power through God's Spirit in the inward man; that Christ may dwell in her heart through faith; to the end that being rooted and grounded in love, she may be strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of CHRIST, which passeth knowledge, that she may be filled unto all fulness of God."—Eph. iii. 16-19. To this end she should be regular in the use of "the means of grace," and "keep her heart with all diligence" in order that "abiding in CHRIST" she may bear much fruit to His glory.
- (3.) It is essential that no one be solemnly set apart as a Deaconess, without careful previous preparation, both technical and religious.
- (4.) The duties of the Deaconess of this institution may be generally stated under three heads:—
 - (a.) Parochial, evangelistic, and rescue work, excluding, of course, all public ministrations in the service of the Church.
 - (b.) Nursing.
 - (c.) Teaching.

But any work for the souls and bodies of our fellow creatures, which God may indicate as within their compe-

tence, and which is in harmony with the order and discipline of the Church, can be undertaken by them.

- (5.) The Deaconesses do not assume any vows, but are self-dedicated to this particular service of God, and of the Church, and are appointed to it in and by the Church, and should not lightly renounce it.
- (6.) It is desirable that the Deaconesses should not drop the use of their surname. The official designation shall be "Deaconess A. B." (Christian and surname), and the official signature: A. B. Deaconess.
- (7.) The Deaconesses of this Institution shall wear a dress which is at once simple and distinctive.

From the foregoing it will be seen that a person trained in such an institution will be well qualified to help on the work of God. There are scores of districts where the services of such Godly and disciplined women would be productive of splendid work for the Church and for Christ. There are evils in existence, so deep-rooted that they will not be cast out in a day, which need the most courageous and persevering labour before the people can be taught, by the influence of religion, to see how terrible these great sins are in their effect upon the spiritual and moral life of the individual, as well as upon the character and honour of a professedly Christian people. Surely, then, we should determine that active measures should immediately be taken to blot out, if possible, all traces of this discredit. As a valuable auxiliary in this work, we hail the opening of this Deaconesses Institution, and bespeak for it, the sympathy, prayers, and support of all Christian people, so that, as a Church, we may avail ourselves of the loving, tender, and faithful ministry of women.

could have been effected by mutual consent, and the Club could not. What is the position of the Club now? If it maintains its present attitude it is no longer connected with Diocesan organisations, and instead of the Primate as its head, it has chosen the Governor, and it is possible for it to drift away every year further from Church influence and control. These considerations show that the committee has studiously ignored the C.E.T. Society—its Council and the Primate as its President, and treated them in a way which, we regret to say, is neither fair, manly, nor Christian.

General Synod.

The General Synod will meet on September 22, and nearly all the Bishops in Australia will take part. So far there have been no apologies received from those unable to attend, but it is uncertain if the Western Australian representatives will be present. The question of the appointment of an Arch-bishop, it is said, will be considered at the Synod.

Consecration of the Bishop of North Queensland.

The consecration of Canon Barlow as Bishop of North Queensland will take place at St. Andrew's Cathedral on July 25, at 11 a.m. The ceremony will be performed by the Primate, assisted by several Bishops, but the details have not yet been arranged.

Australian Church News.

Diocese of Sydney.

Official Information.—The Primate desires to say that he purposes holding a confirmation service in St. Andrew's Cathedral on Monday, 17th August, at 11 a.m.

Church of England Temperance Society.—The following circular has been issued:—Rev. and dear sir, we are endeavouring to arrange for the simultaneous delivery of sermons on behalf of the above society, on Sunday, 19th July, and we therefore respectfully invite you to fill up and return as soon as possible the enclosed form. With a view of bringing the great subject of temperance before the young, we would suggest your holding a special service for Sunday-school children on the Sunday afternoon. The annual festival service will be held in the Cathedral on Monday, 20th July, at 7.30 p.m. The service will be rendered by the Cathedral choir, assisted by members of other choirs. The clergy attending are requested to wear their surplices and assemble in the Chapter House. We sincerely hope you will show your sympathy with our work by being present on the occasion. The annual meeting of members will be held in the Chapter House on Thursday, July 23rd, at 7.45 p.m., and the annual public meeting will be held in the Chapter House on Monday evening, July 27th, at 7.45 p.m. Yours faithfully, T. B. Trevelyan, hon. Clerical Sec.; Crosbie B. Brownrigg, Courtney Smith, hon. Lay Secs.

Randwick.—On Tuesday evening the Rev. C. H. Gibson gave a model lesson to Sunday school teachers in St. Jude's School, Randwick, under the auspices of the Church of England Sunday School Institute. The Rev. W. Hough, Rector of St. Jude's, occupied the chair. The subject was the "Holy Spirit," and it was ably dealt with by the reverend gentleman. At the close of the lesson an interesting discussion upon the method, manner, and subject of the teachers took place, in which Messrs. Capper, Percival, Bourne, and Vicars, Mrs. Hough, and the chairman joined. A reply from the Rev. C. H. Gibson, and the benediction closed the meeting, which was well attended and successful.

Wallerawang.—The Primate arrived at Wallerawang on Tuesday afternoon, the 9th inst. He was met at the station by the Rev. R. R. King, M.A., incumbent, and several prominent residents, and then driven to the vicarage, where he was a guest. A public welcome was accorded him in the evening in the Carrington Hall, which was crowded. The proceedings commenced with a concert, after which an address was presented to the Primate, who was formally welcomed by the Rev. R. R. King and Messrs. J. W. Barton, J. J. M. Craig, and J. Harper. The Primate made a suitable acknowledgment of the welcome extended to him, and afterwards delivered an interesting address on society and self-discipline. A vote of thanks for the address, proposed by Mr. T. M. Cox, and seconded by Mr. James Hill, was carried with acclamation.

Seamen's Mission.—The Church of England Seamen's Missionary has presented a petition to the Marine Board, signed by a large number of officers and men belonging to the mercantile marine, asking that it be made compulsory to have a gangway netting fixed to all vessels lying at Sydney wharfs.

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I HAVE made Special Arrangements with the most prominent BUTTER MAKERS in the Kiama and Merimbula districts, which enables me to sell the choicest made, at prices cheaper than any other house.

Working and Factory Girl's Club.—A meeting of subscribers to the Working and Factory Girl's Club, Kent and Bathurst streets, was held on Tuesday, the 7th inst., in the new hall of the club for the purpose of adopting the report and balance-sheet and electing a council and committee for the ensuing year. His Honor Mr. Justice Stephen presided. Amongst those present were Lord Charles Scott, Lady Scott, Mr. and Mrs. Stanger-Leathes, Mrs. Edwards, Mrs. Laidley, Mrs. H. Kater, Miss Edwards, Mrs. Burton, Mrs. Huxtable, Mrs. Broomfield, Revs. A. R. Bartlett, A. G. Stoddart, J. Campbell, Mr. R. Hills, Mr. H. W. Hammond, and Miss G. A. Edwards, hon. secretary. The Rev. A. G. Stoddart read the report and balance-sheet. The report will be printed for distribution at the annual meeting, which will be held, when the Countess of Jersey, who has promised to become patroness of the club, fixes the date. The Governor has been asked by the council and committee to preside at the public meeting, and the Countess of Jersey has promised to be present. The Rev. A. R. Bartlett, in moving the adoption of the report, said that whilst so many of the different societies were burdened with debt, this institution was not only free from it, but, in addition to raising a hall free from debt, it had a balance in hand. Before electing the council and committee the chairman read two letters from the C.E.T.S., one addressed to the hon. secretary and the other to himself, and explained the formal connection that had existed between the Working and Factory Girl's Club and the C.E.T.S. The following resolution was moved by Mr. Stanger-Leathes and seconded by Mr. Robert Hills, and carried unanimously:—"That after duly considering the letters received from the secretary of the C.E.T.S., and the explanation given by his Honor Mr. Justice Stephen, this meeting most cordially approves of the action of the council and committee of the club in severing its connection with the Church of England Temperance Society." On the motion of Mr. H. W. Hammond, seconded by Mr. Robert Hills, the council and committee were elected for the year. The Countess of Jersey has promised at an early date to visit the club and become acquainted with the work.—*Herald.*

Labour Home.—A meeting of ladies interested in the work of the new Labour Home for working-men out of employment, was held at the Home, No. 555 Harris-street, Ultimo, on Friday, 9th inst. The Rev. J. D. Langley, who presided, conducted the ladies over the place, and explained the objects of the Home and the way in which it is proposed to carry on the work. About thirty men were employed in various ways—carpentering, chopping wood, white-washing the walls, and cleansing the premises. The advice of the ladies was asked in furnishing the Home, the fitting-up of the chapel, and the reading-room. On the motion of Mrs. Ward, the ladies formed themselves into a committee, with power to add to their number, for the purpose of giving such advice and help as might be found necessary. Miss Scroder was appointed honorary secretary.

Five Dock and Drummoyne.—A public meeting of the members of the Church of England resident in the borough of Drummoyne was held in the Carrington Hall, Birkhead, on Tuesday evening, the 7th inst. Mr. E. Dixon, J.P., was in the chair. The two local people's wardens—Messrs. Anderson and Stephens—convened the meeting, when a statement of matters affecting the parish was submitted for consideration. After a statement had been read and spoken to by the wardens, discussion followed, which resulted in the unanimous adoption of several resolutions, substantially as follows:—"That the financial condition of the parish did not warrant the employment of a second clergyman, and that this portion of the parish declined any responsibility with such appointment; that the conduct of the local wardens in resisting such appointment was endorsed; that immediate separation from Five Dock is urgent, and that renewed efforts to that end be adopted; that the chairman sign the resolutions on behalf of the meeting, and forward copies of the same to the Primate." A letter was read from the trustees of an estate in the borough, addressed to the chairman, to the effect that, in the event of separation being secured, a debt of nearly one hundred pounds on the local church would be cancelled.

Christ Church, St. Lawrence.—The Rev. Canon Kemmis gave at the hall of the Y.M.C.A., on Thursday evening, the 9th inst., a selection of readings from English, Irish, American, and other authors. The attendance was fairly large. The chair was occupied by the Rev. C. F. Garnsey. The object of the gathering was to raise funds to defray the cost of repairs to Christ Church parsonage. Canon Kemmis' selections were taken from Shakespeare, Dickens, G. R. Sims, Samuel Lever, Carleton, and others, and embraced a wide range of subjects. Amongst the more noteworthy were the "Lifeboat," "Handy Andy," a scene from "King John," the "Song of Home," "About that Dog," and the "Death of Joe, the Crossing-sweeper." The reverend gentleman read in the cultured style for which he has become famous, and all his contributions were fully appreciated. In connection with the entertainment, which was an enjoyable one, the usual compliments were accorded to the electionist and the chairman.

Kogarah and Hurstville.—A tea meeting was given on Tuesday evening at Hurstville by the ladies of the district to welcome the Primate, who arrived at Kogarah Station in the afternoon. He was met by the church wardens and escorted to the Kogarah Parsonage, where a conference was held regarding the division of the existing parish into mission districts. In the evening a subsequent

conference was held at Hurstville upon the same subject. The Primate expressed his pleasure at being so kindly entertained, and said his object was to gain an intelligent knowledge of the various districts by visiting them, in order that he might understand them better at the forthcoming Synod. The ex-Mayor of Hurstville, Mr. Sproule, J.P., drove the Primate over the district.

Manly.—A public meeting was held in the schoolroom, on Thursday, the 9th inst., to form a branch of the St. John Ambulance Society. The Mayor presided, and there was an attendance of over 30 ladies and about a dozen gentlemen. Mrs. Willis, wife of the incumbent, originated the movement. A resolution affirming the advisability of establishing a centre of the society in Manly, was carried unanimously. About 30 ladies became members of a class before the meeting adjourned.

Golden Grove.—On Tuesday evening last, a service of song, entitled "Given in Charge," or "What a Child can do," was rendered by the choir, assisted by friends from the neighbouring parishes, under the conductorship of Mr. Braddon, the indefatigable choirmaster. The church was crowded to its utmost capacity, and a very pleasant evening was spent. Miss Wolff presided at the harmonium, and contributed in no small way to the success of the entertainment. The Rev. B. Stephens presided and performed the reading portion of the service. A very hearty vote of thanks to the choir, and the singing of the doxology by the whole audience, brought to a close a most enjoyable meeting. The proceeds were in aid of the Church Fund.

Lithgow.—The Primate visited Lithgow on Friday, the 10th inst. He was received by the Rev. John Elkin, Incumbent, and was shown through the ironworks by Mr. Lessee Sandford during the afternoon, and was also driven to see the Zigzag in the evening. At 7.30 he preached in St. Paul's Church, and subsequently a public meeting to welcome the Primate was held in the Temperance Hall. The Mayor presided, and on the platform were all the local clergymen and Mr. George Donald, M.L.A. After a few introductory remarks from the Mayor, Mr. Elkin read a report showing the progress, made locally by the Church of England since the first organization. An address from the church wardens on behalf of the members was then read, and the Primate replied briefly. Short speeches were next made, welcoming the Primate on behalf of their respective denominations, by the Revs. C. W. Willis (Presbyterian), J. K. Turner (Wesleyan), J. Barlow (Roman Catholic), and G. W. Smalles (Primitive Methodist). Mr. Donald also spoke briefly, after which the Primate responded in an easy conversational manner. He thanked them for the warmth and unanimity of the greeting, and expressed special pleasure in seeing a Roman Catholic clergyman on the platform. Referring to a remark made by Mr. Donald, he admitted the existence of Christianity outside the Churches, but was not prepared to admit that such was a desirable state of things. A vote of thanks was heartily accorded to the Primate at the conclusion of his reply, and the proceeding closed with the singing of the National Anthem.

St. Philips.—The Rev. J. Chaffers-Welsh delivered one of a course of lectures under the auspices of the Lay Helpers' Association, in the St. Philip's School-hall on Monday night. Mr. A. Cooke presided. The subject was "The Analogies of History." The lecturer contended that we could judge of what was coming in the future. To suit his argument he divided the world into six ages—those of Adam, Noah, Abraham, Moses, and David—up to the time of Christ. He considered that the taste for religion was seemingly declining, but Christ would come as a Saviour a second time to take this kingdom and reign.

Parramatta.—A lecture on the Tower of London was delivered in St. John's School, Parramatta, on Friday evening, the 10th inst., by the Rev. H. H. Gulliver, M.A. The lecturer gave an instructive account of the building, and specially dwelt upon its history as a fortress. There was a good attendance. The chair was occupied by the Ven. Arch-deacon Gunther.

Ashfield.—A lecture on "The Origin, Nature, and Use of a Loaf of Bread," was given in the schoolroom of St. John's, on Tuesday night, by Mr. W. M. Hamlet, F.I.C., F.C.S., Government Analyst. The lecture was in aid of the parsonage fund. The lecturer treated his subject in a popular scientific manner, and succeeded in imparting a great amount of useful information. One curious fact which he mentioned in describing the phenomenon of yeast fermentation, was of special interest to total abstainers who affirm that they never touch alcohol in any shape or form, viz., that that substance is present, though in infinitesimal quantities in every bite of bread they eat. The lecturer was accorded a hearty vote of thanks.

Diocesan Synod.—The Synod will meet on Tuesday, August 4th next.

St. Thomas, Balmain.—The Youth's Institute held an "open meeting" on Tuesday evening last. There was a good attendance. The chairman and speakers were young men in connection with the Institute. The Rev. P. N. Hunter delivered a lecture on "Candles," which was illustrated by work executed by the members of the Institute. Music was rendered, and views of an interesting kind were thrown upon the screen by a tri-axial lantern. The Institute is doing good work.

St. John's, Balmain North.—On Friday evening, the 10th inst., the church and schoolroom were broken into. All locks were broken, and the contents of boxes, and presses scattered about, but nothing was missed. Money must have

been taken from the boxes and presses. The Primate expressed his pleasure at being so kindly entertained, and said his object was to gain an intelligent knowledge of the various districts by visiting them, in order that he might understand them better at the forthcoming Synod. The ex-Mayor of Hurstville, Mr. Sproule, J.P., drove the Primate over the district.

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been the attraction, but the rule is that on Sunday evenings, all moneys are taken out of the boxes. The damage done was the breaking of the east window (a memorial of the late Mrs. Elkington), by which an entrance was made. Being of stained glass, the cost of repairing will be great.

"Bethany."—(A Church of England Deaconess Institution, Balmain, Sydney).—Christian women, members of the Church of England, who may be able and willing to devote themselves to God as female "Servants of the Church," or "Deaconesses" (Rom. xvi. 1), earnestly requested to apply to the undersigned who will gladly give all necessary information. Parish, evangelistic, rescue, and reformatory work, nursing, and teaching are the principal branches of woman's ministry aimed at by the Institution. We are now specially asking our Father to give us a duly qualified and thoroughly competent nurse, and a trained teacher, one who is accustomed to our public school system is preferred. "Herobly know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren."—(Can you, reader, offer yourself for this work?)

"Take my life, and let it be consecrated, Lord, to Thee; Take my moments, and my days, Let them flow in ceaseless praise."

MERVYN ARCHDALL, M.A., Director.

Diocese of Goulburn.

Adelong.—The Rev. J. Gribble, incumbent of St. Paul's Church, Adelong, will leave for Townsville, North Queensland, early in August. The Brisbane Aborigines Protection Society are making arrangements for a series of missionary meetings during Mr. Gribble's stay in that city. Mr. Gribble goes to the far North to select a site for a new mission to the aborigines in connection with the Church of England.

Diocese of Ballarat.

Ballarat.—At St. John's Church, Soldier's Hill, on Sunday week, special services in connection with Rev. George Grubb's mission were held. The preacher was Mr. E. C. Millard, missionary from China. In the morning he selected for his text Matthew xxiv. 44—"Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." At the evening service the text was taken from 1st Corinthians iii. 18—"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." The anthem in the evening was the 97th Psalm. The attendance at each service was very large, and the sermons were of a stirring and appropriate character.

Rokewood.—On Sunday, the 21st ult., the Ven. Archdeacon Green (writes a correspondent) paid his first visit to the parochial district of Rokewood, and preached at Cape Clear in the morning, Rokewood Junction in the afternoon, and Corindhap in the evening. The Rev. K. R. Kingshot (incumbent), accompanied him, and assisted at the services. Good congregations assembled at each place, and the powerful discourses of the gifted preacher produced a deep impression on the minds of his hearers. Great preparations had been made at Rokewood Junction for a public tea on the Monday. After which the Archdeacon gave his highly interesting and humorous lecture, "A fortnight about Naples," many views of the place and its environs were exhibited, the lecturer describing them in terse and graphic language.

Cathedral.—The Rev. George Grubb, foreign missionary, preached at Christ Church pro-Cathedral, on Sunday, morning and evening, to large congregations.

Smythesdale.—"My Fortnight around Naples" was the subject of a lecture delivered before a fairly large audience by Archdeacon Green, in the Smythesdale Mechanic's Hall, last week. The meeting was presided over by the Rev. Mr. Swinburn, vicar of St. Mary's.

Colac.—On the 24th ult., the first section of a very handsome church, designed by Messrs. Gilbert and Clegg, architects of Ballarat, was opened by the Bishop of the diocese. The portion erected is the nave and the tower, which are of a dignified character and greatly admired. The transepts and chancel are left for future erection, but an excellent temporary chancel stands already at the end of the nave, which will hold about three hundred persons. The greatest interest was taken in the event by the Colac residents, and, notwithstanding torrents of rain and roads deep in mud, the church was quite full at the opening service. A conversation was held the following evening, during which high-class music was given, and an address by the Bishop. The attendance, notwithstanding the inclemency of the weather, was very large. A considerable debt rests upon the new church, but owing to the revival of church interest in Colac, difficulty is not apprehended in meeting it, and it is hoped that the church will be completed at no distant date.

Casterton.—On Thursday evening, the 3rd inst., the Rev. Cheong Hong Cheong, the superintendent of Chinese missions, delivered a mission address in Christ Church, Casterton, in the presence of a very large congregation. The subject dealt with was "The Wonders of China and their Lessons," in the course of which the lecturer impressed on his hearers the great work that was to be done in the way of converting the Chinese in Australia and other lands, as well as those in their own country, to Christianity. The offertory was in aid of the Chinese Mission Fund.

St. Peter's.—The Bishop of Ballarat, on Friday, the 14th, laid the memorial stone of the tower in course of erection at St. Peter's, Ballarat. Notwithstanding the threatening state of the weather, there was a large assemblage. The service on the occasion was an impressive one, and an offertory taken up at the close realised £74 17s 9d, which will be devoted towards reducing the debt on the vicarage. The whole of the cost of the tower will be defrayed by Mr. James Fry, who has also promised to donate a peal of bells. Messrs. Gilbert and Clegg are the architects for the work, and Messrs. J. and J. Rowsell are the contractors. It is expected the tower will cost fully £1,800.

St. Stephen's.—A farewell tea was last Friday evening tendered to the Rev. R. Thwaites at St. Stephen's. Mr. Thwaites, who has laboured in Ballarat east for some time in conjunction with Canon MacMurray, leaves Ballarat shortly for Nihill. The tea was largely attended. After tea an adjournment was made to the church, where a service was held, Canon MacMurray presiding. Addresses complimenting Mr. Thwaites on the manner in which he had carried out his duties in connection with the church were delivered by Canons MacMurray, Radcliffe, Flower and Mr. J. Embling.

Diocese of Adelaide

The Rev. H. A. Brookshank, M.A., has been formally offered the joint incumbency of Holy Trinity, Lyndoch, St. Peter's, Williamstown, and St. Thomas, Pewsley Vale.

The Rev. T. M. Bayer, M.A., was on June 25, licensed as incumbent of Port Elliott with Port Victor and Goolwa, and began his work in his new cure on the following Sunday.

The Rev. L. Marson, formerly assistant-curate at St. Peter's, Glenelg, has been offered and has accepted the position of curate in sole charge of St. Oswald's, Parkside.

The Rev. G. E. Young will be inducted by the Lord Bishop as incumbent of Kapunda, on Sunday, July 12th, 1891.

The many friends of the Rev. B. C. Stevenson will be rejoiced to hear that on his examination by his doctor, in London, he was informed that the state of his lungs was such as to indicate that a favourable change in their condition appear to be taking place.

Diocese of Tasmania.

The Bishop and Mrs. Montgomery and their family are at St. John's Parsonage, Launceston, till July 17, when they return to Hobart.

The Rev. R. C. Nugent Kelly comes into residence at the Parsonage when the Bishop and his family leave.

The Bishop held a Quiet Day at St. John's, Launceston, on July 2.

July 8 to 10 he visited Beaconsfield Parish, holding confirmations at Windermere, Frankford, and Beaconsfield.

July 11 to 13 he visited George Town, the Heads, Lefroy, and Lower Piper.

Later in the month, Tasman's Peninsula.

Confirmations held in June—Sheffield (the first held), 4; St. Paul's, Launceston, 16; St. Leonard, 10.

Afternoon Conferences at St. David's Cathedral.

A complaint is sometimes made that sermons do not often meet the difficulties of men who are influenced by the latest movements of thought; that many are affected by matters of faith by magazine articles and semi-religious novels more than by Sunday discourses. The answer to this must be in part that the clergy are placed in a difficulty in addressing mixed audiences. They do not wish to put doubts into the minds of those who have never felt them, whilst they would gladly help if they could those who look to them for aid in spiritual and intellectual difficulties. A first attempt is proposed to be made at St. David's Cathedral to address the special class alluded to above. A course of six sermons or conferences will be given at 4 p.m. on six Sundays in succession, beginning on Sunday, July 19. These addresses will be specially meant for those who desire to be approached from the rational side rather than from the dogmatic; that is, who crave satisfaction for their reasoning faculties as Christians, before they can how to the voice of authority, however weighty. An attempt will be made upon these lines to supply a real need. It will be repeated at some future time if it meets with any success. Those who are called to speak are aware of the gravity of the occasion. It is no light thing for them to address themselves pointedly to influence the convictions of thoughtful men upon some of the deepest and most mysterious problems of life, and to justify the ways of God to man. Relying upon Him who can bless the efforts of His servants the venture will be made. We are not forgetful that though the matter of Christianity is ever the same, the method by which it is apprehended varies infinitely. Subjects—Sunday, July 19th, 4 p.m.—"Life," by the Bishop; Sunday, July 26th, 4 p.m.—"Sin," by Canon Finnis; Sunday, August 2nd, 4 p.m.—"Death," by the Rev. J. B. W. Woolnough; Sunday, August 9th, 4 p.m.—"The God-man," by the Rev. J. B. W. Woolnough; Sunday, August 16th, 4 p.m.—"The Atonement," by the Rev. J. Oberlin-Harris; Sunday, August 23rd, 4 p.m.—"The New Man," by the Bishop. A prayer will be said before the address is given.

"His life was gentle; and the elements So mix'd in him, that Nature might stand up And say to all the world, 'This was a man.'"

Mr. Dickinson was an old Rugby boy, the son of Dr. Dickinson, of Rugby. He was an active member of St. John's Church, Balmain, being one of the committee, and aided greatly the work of renovating the church. The Rev. W. A. Charlton officiated, at Rookwood Cemetery, on Tuesday, and on Sunday morning last preached a funeral sermon from the text, Psalm lxxviii., 17. The Church was draped in mourning.

—From "The Australasian Builder's and Contractor's News," July 11th, 1891.

New Publication.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No home will be complete without it. PRICE STORES for Boys and Girls. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

SUBSCRIPTIONS are now due for the ensuing year. We would thank our friends to make note of this.

Report of Petersham Branch of W.C.T.U.

This branch was formed at a public meeting held in the Petersham Town Hall on Tuesday, November 4th, 1890, by Miss Jessie Ackerman. The following officers were then elected:—President, Mrs. Coates; secretary, Mrs. Allen; treasurer, Mrs. Buchanan; vice-presidents, all ministers' wives joining the branch. It was resolved that the meetings should be held on the first Monday of every month, at 8 p.m., in the Town Hall. About twenty ladies joined the branch, and since then, we are happy to state, we have nearly doubled our members.

Through the courtesy of our local station-master, a bag containing tracts and leaflets has been placed in the waiting-room at the railway station. We find these are regularly taken, and we hope good has been done by them. Meetings have been regularly held, and we are pleased to observe a growing interest taken in the work by the members.

A Garment Society has also been formed in connection with our branch, and now numbers ten members. This is to enable us to afford material help to anyone in distress. We have also taken up the scheme for competitive examination in temperance physiology, and we most cordially invite the co-operation of local temperance societies to assist us in carrying out this scheme. Papers concerning it may be had from the secretary. The first examination is to be held in November this year. There is no entrance fee required from competitors.

Our branch of the W.C.T.U. was organised by Miss Ackerman in November last, when 21 members were enrolled, our membership has now increased to 86. We have held our monthly meetings regularly, and though we can point to special results, we know that the majority of our members are quietly working in their own sphere, and we trust a good foundation is being laid. A bag has been placed in the ladies' waiting-room at the railway-station, and supplied with temperance literature, no less than 1125 tracts have already been distributed by that means, the cost of them has been defrayed by special donations. We have no funds in hand, and I may also state no debts owing. At the close of the meeting, we shall be very glad to take the names of any who wish to become members.

There is, no doubt, a great work to be done for the cause of God, Home, and Humanity, and it is more and more evident that this work has been put into the hands of woman. We would earnestly urge those ladies present to come and join us, and give us the benefit of their practical help and sympathy, thus taking their share, both of the responsibility and the great privilege of being "co-workers with God" in uplifting and purifying the world.

Our motto is "For God, Home, and Humanity," and it is one which should inspire every woman with holy ambition to spend and be spent in such a grand cause. We pray that God may bless our efforts and give us wisdom to carry on this great work for His honour and glory.

M. J. ALLEN, Hon. Sec.

OBITUARY.

THE LATE HENRY E. DICKINSON.

SELDOM has the solemn fact that "in the midst of life we are in death" received a sadder, more pathetic illustration than in the sudden and untimely decease of Mr. H. E. Dickinson, the Secretary of the Engineering Association of N.S.W., in the very heyday of his health and strength, and in the possession of the portliest of frames. The details of the melancholy accident at the Australia Hotel, in Sydney, on the Saturday, through which the deceased gentleman lost his life, are too well known to need recital. But, as we write these few poor lines of tribute to his worth, the notice of last Thursday's meeting of his association lies before us, bearing his familiar signature; while the large and sympathetic gathering that stood with us beside his grave was ample testimony to the affectionate respect and high esteem which he enjoyed with everyone who knew him. His loss is widely, deeply felt by all his friends—foes he had none,—and not a few of them will say, with eloquent Marc Anthony:—

"His life was gentle; and the elements So mix'd in him, that Nature might stand up And say to all the world, 'This was a man.'"

Mr. Dickinson was an old Rugby boy, the son of Dr. Dickinson, of Rugby. He was an active member of St. John's Church, Balmain, being one of the committee, and aided greatly the work of renovating the church. The Rev. W. A. Charlton officiated, at Rookwood Cemetery, on Tuesday, and on Sunday morning last preached a funeral sermon from the text, Psalm lxxviii., 17. The Church was draped in mourning.

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KARL SCHMIDT (Late of Bismarck's Cafe).



L. BENJAMIN (From J. B. Bairds), Saddle and Harness Maker, CROCKET STREET, BALMAIN. In thanking his patrons and the public generally for past favours, respectfully solicits a continuance of same. All orders faithfully executed on the shortest notice, with the best material. Workmanship guaranteed. Charges moderate.

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No. 1 has all the iron work and cord couplings, nickel plated, highly polished, woodwork solid rosewood polished, the best Silver Lake (drab colour) sack cloth, a nickel ornament to cover screw in floor and bracket on wall.

No. 2 nickel like No. 1, except cord couplings are Japanese polished maple or birch woodwork.

No. 3 is made as good in every respect, the difference is the iron is galvanized instead of nickel.

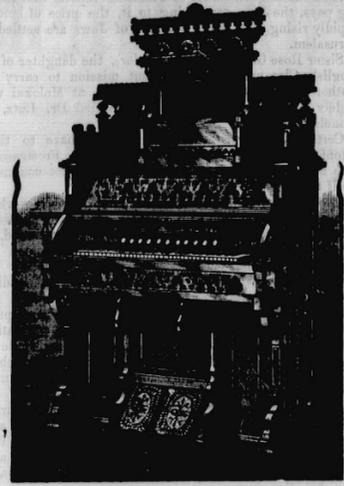
No. 4, blacked ironwork, is made up pliantly but just as durable. The same Instruction Book and Illustrated Chart accompanies each of the grades. Exerciser packed for shipping, weighs 21 lbs. Send money by Cheque, P.O. Order, or Registered Letter, payable to J. C. OAKMAN, 8 O'CONNELL STREET, SYDNEY.

AN ILLUSTRATED CHART corresponding exactly with the engravings and order of exercises in the Instruction Book is given each purchaser of the Exerciser.

Penny sent for large Illustrated Circular of the Health Exerciser.

The distinguished pulp-motor and evangelist, Rev. Miles Grant, Boston, Mass., writes, October 7:—

"Touching your wonderful discovery, I take much pleasure in saying I am delighted with its effects upon my system. I sent for it that I might know its influence on a healthy person. I have now used it about three months, and intend to continue its use during my mortal life. The treatment produces a general refreshing, invigorating effect; sharpens my appetite, sweetens my sleep, and makes me feel as though I had a new lease of life. I have persuaded several of my brethren of the ministry to send for your Health-Pamphlet, and so far as I have heard from them they are exceedingly pleased. One of them said to me a few days ago, 'I would not take 50 dollars for it. It knocks the bottom out of disease.' I can say for myself I never spent cash to better advantage than when I bought your pamphlet.—Your brother in Christ, MILES GRANT."



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MRS. AEBI, 18 JANE STREET, BALMAIN, being a Pupil of Professor Herger, of Munich, and of Dr. Wolff, at Leipzig, and having had 20 years of experience and success in Cultivating Voices and forming Good Pianists in Classical and Modern Music, possesses honourable certificates and highest references from a number of the best families in England, Boston, U.S., Germany and France. Being now settled here, she would be glad to receive a limited number of Pupils at the above address, and will also teach in private houses. The most careful attention paid to the proper development of the Voice and to a good touch on the Piano. German and French Classes and Single Lessons in these Languages arranged for.

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PLEDGE OF HONOR.

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Signed this day of, 18.....

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Hints and Helps.

Christ is Waiting.

"Behold, I stand at the door and knock," etc.—Rev. iii., 20.
1. Who knocks without?
2. What is His errand?
3. Why is not the door opened?

What Constitutes Happiness?

Put this question to the world of mankind and you would have as many answers as there are purposes controlling the hearts and lives of men. The sensualist would say—Happiness consists in the free unrestrained indulgence of our animal nature. The covetous would say—Happiness consists in the acquisition of wealth and fortune for which one has laboured with patient, persevering toil. The ambitious would say—Happiness consists in the attainment of honour and distinction as the crowning reward of faithful service. The scientist would say—Happiness consists in the mental joy one feels when the mind, after long and patient research, makes the discovery of a new thought, a new force, a new law, or a new world. The good man possesses a happiness differing from all these, and infinitely superior to any or all of them—a happiness which is neither sensual nor intellectual, neither material nor mental, but spiritual; a happiness which is both satisfying and abiding, and which springs from his oneness with God, the harmony of his will with the will of God. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

The Two Roads.

It was a pungent answer given by a Free Kirk member who had deserted his colours and returned to the old Church. The minister bluntly accosted him, "Ay, man, John, an' ye've left us; what might be your reason for that? Did ye think it wasna a guid read we was gawn?" "Oh, I daursay it was a guid enough read, and a braw road; but oh, minister, the tolls were unco' high."

Plain Questions.

Do not men need a very various worship? Do we, for instance, come with precisely the same feelings wanting expression on a bright, balmy spring morning—say in the month of May, when the lilacs and laburnums, and chestnut and apple-blossoms are flinging abroad their beauty, the meadows are getting "ankle-deep in English grass," and the fields are green with the springing corn, and all nature is full of life and hope—as on a cold day in winter, with the east wind blowing bitterly, and the snow-flakes filling the air? Is there not some such thing as a reasonable religion? Do we not want, or ought we not to be able to express in our worship the varying moods which the seasons were intended to awaken? Was it on the day when "it was winter, and Jesus walked in the porch that is called Solomon's," that He said, "Consider the lilies?" Why should not our worship at times be vernal? Has God given us flowers and colours for "week days" only, and bare walls and dull greys and browns for Sundays?

Man-like and God-like.

A gentleman who had filled many high stations in public life with the greatest honour to himself and advantage to the nation once went to Sir Eardley Wilmot in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be manly to resent it? "Yes," said Sir Eardley; "it would doubtless be manly to resent it, but it would be GODLIKE to forget it." This the gentleman declared had such an instantaneous effect upon him, that he came away quite another man, and in temper entirely altered from that in which he went.

Just the Difference.

The benevolent Dr. Wilson, Bishop of Sodor and Man, once discovered a clergyman at Bath, who, he was informed, was ill, poor, and had a numerous family. In the evening he gave a friend £50, requesting that he would deliver it in the most delicate manner, and as from an unknown person. The friend replied: "I will wait upon him early in the morning." "You will oblige me by calling directly," requested the kind-hearted prelate; "think, sir, of what importance a good night's rest may be to the poor man."

Mr. Butterworth says: "I recall spending an evening with Longfellow, in which he related to me the incidents of his life that had found expression in verse. 'I wrote a "Psalm of Life,"' he said, 'in my early years, merely as an expression of my own resolution, views, and feelings. I did not intend to publish it. I put it away for myself. I chanced to give it to the press, and it went over the world, and was even put into Japanese art!'"

New Publication.—"Australian Young Folks' Illustrated Magazine." Splendid reading for the young. No Home will be complete without it. PRICE 50c PER COPY FOR BOYS AND GIRLS. Everybody should take it. SAMPLE COPY SENT FREE. Subscription—2/6 per annum in advance.

Home Notes.

A recent English visitor to Palestine reports that farming pays, the Jews are taking to it, the price of land is rapidly rising, and large colonies of Jews are settled in Jerusalem.

Sister Rose Gertrude (Miss Fowler), the daughter of an English Clergyman whose recent mission to carry on Father Damien's work amongst lepers at Molokai was widely noticed at the time, has married Dr. Lutz, at Honolulu.

Certain Jesuit priests in Madagascar have to their astonishment been fined for libelling the Freemasons. The French influence in this Island does not command itself to the people.

The German Protestant Mission is doing good work in Palestine. The church at Bethlehem has been completed; schools, hospitals and a Medical mission are sustained, so that true Evangelical Christianity is represented by brethren from other lands.

Canon James McConnel Hussey, D.D., a leading Evangelical clergyman of London, is dead.

Some remarkable pamphlets have recently been published in Ireland, which, having had a wide circulation amongst intelligent Roman Catholics, have called down futile episcopal replies. That the laity of the Church of Rome in Ireland should think for themselves, constitutes one of the signs of the times.

A celebrated convent in Naples, that of the "Buried alive" order of nuns, is now the property of the State and has been transformed into a cheerful girls' school. The old recluses, thirteen in number, have left their cells and live in a small house. They can again speak freely and pass their lives in prayer.

A very useful series of lectures on Church law have recently been delivered at Cambridge by Chancellor Didden. Although of an elementary character, their usefulness is apparent.

The Hon. and Rev. Carr Glyn, vicar of Kensington, has been indisposed by a severe attack of influenza.

The Rev. George S. Reaney, late of Manchester, is removing from his curacy in Sevenoaks to Bickley, in Kent.

The Bishop of Lincoln has been suffering from illness. The Bishop has cancelled all his approaching engagements.

The Rev. Stephen E. Gladstone was the evening preacher at the re-opening of St. Mary's-on-the-Hill, Chester.

No serious importance is attached to the threatening letter lately sent to Bishop Temple, about which there have been much-exaggerated rumours.

The Bishop of Liverpool's recent attack of illness is ascribed to weakness of the heart.

Owing to the illness of the Bishop of Liverpool, Bishop Royston, late of Mauritius, undertook to conduct the Liverpool confirmations.

A female churchwarden is found in the Dowager Marchioness of Londonderry, who has been admitted to the office at Maellyneth, in the Diocese of Bangor.

The new Bishop of Worcester held a reception in that city, on June 16th, of the clergy, churchwardens, and leading laymen of that part of the diocese.

The "Life of Archibald Campbell Tait, Archbishop of Canterbury," by the Bishop of Rochester and Canon Benham, which has been long expected, is published.

In the unavoidable absence of the Earl and Countess of Airlie, the foundation-stone of St. Augustine's Mission Church, in the Lillie-road, Fulham, was laid by the Bishop of Marlborough.

The Lady Mayoress gave an "At Home" at the Mansion House in aid of the Church House, Westminster. Mrs. Temple, the Bishop of Carlisle, and the Archdeacon of London delivered addresses.

The funeral of the Venerable Archdeacon John Evans, of Merioneth, took place at Bangor. It was of a public character, and many clergy were present. The Bishop and Dean took part in the service.

A committee, headed by the Archbishop of Canterbury, has been formed for the purpose of raising a memorial at Wellington College of the Rev. C. W. Penny, who is retiring from his office (after thirty years' service) as senior tutor of the College.

For the fourth year in succession the East London Church Fund held its annual festival service, by the kind permission of the Dean and Chapter, in St. Paul's Cathedral. The festival took place on St. Barnabas' Day, at 7.30 p.m. The sermon was preached by the Rev. J. E. C. Weldon, head master of Harrow School.

At the annual meeting of the Christian Evidence Society Mr. D. Howard, J.P., presided. The Rev. C. Lloyd Engström, one of the secretaries, read the twentieth annual report, which stated that the income of the society was 1,000l., and that double the amount was needed to carry on the society's work.

A most interesting meeting of the subscribers and friends of the C.M.S. has been held at Exeter Hall to welcome Bishop Tucker, of Eastern Equatorial Africa. Bishop Tucker told the large assemblage which had gathered to greet him that he had come back to England so soon to plead for millions of souls in Equatorial Africa who were unable to plead for themselves, and to ask for forty missionaries for them.

For Wild Ducks, Hares, Rabbits, and Australian Wild Game, go to C. CARMODY, 120 King Street.—Adv.

REDFERN STATE AND REFORM FUNERAL ESTABLISHMENT.

A. J. JACKSON, (SUCCESSOR TO MRS. R. THOMAS.) UNDERTAKERS, 185 REGENT ST., near Boundary St.



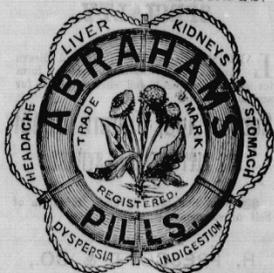
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Of all forms of medicine an aperient requires the greatest care, and the public should be satisfied that what they take is bona fide, not simply a pill of indefinite composition; and with our changeable climate, Abraham's Pills will at once suggest to patrons that they possess advantages over all the pills and potions that are constantly before them. For those suffering from Dyspepsia and the thousand tortures of a stomach out of order, whether the cause be cold, excess of eating or drinking, fatigue of body or mind, too active or sedentary life, Abraham's Pills are unrivalled. As an aperient or tonic they are also unequalled, because they do not weaken, a result not hitherto obtained, although of great importance to those residing in tropical climates. Increase in sale of these Pills has occasioned dangerous imitations. Be sure and ask for Abraham's Pills.

A SAFE MEDICINE FOR LADIES.

The reason is they are purely a vegetable composition of Dandelion, and expressly suited to the constitution and requirements of women. This explains the great success and golden opinions which follow their use. Thousand say they save all trouble, effectually remove all impurities to the blood, beautify the complexion, no headache, no pain, no flushing, no giddiness, no anxiety. They make work a pleasure and existence a joy. Superior to any other known remedy.

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LABOUR HOME.

The Australian Record.

SYDNEY, SATURDAY, JULY 25, 1891.

CADBURY'S COCOA—ABSOLUTELY PURE—CADBURY'S COCOA

The Week.

Bishop Selwyn. The good missionary Bishop of the South Pacific is again in our midst, but only as an invalid on his way to England for medical advice and rest. The tale of Bishop Selwyn's labours is indeed a thrilling one. The Isles of the South Seas are essentially that field of missionary labour which falls to the lot of Australia to minister to, but it cannot be said that that great responsibility has ever been fully recognised. Every year calls for more effort, and whilst men are perishing, delay is to be deplored.

The Episcopal Veto. The Church Association having appealed to the House of Lords against the decree of the Court of Appeal which upheld the veto of the Bishop of London, finds that it cannot proceed any further in the question of the Legality of the Images on the Reredos of St. Paul's Cathedral. The Association was prepared to prove that acts of adoration were made to these sculptured representations of the Christ, but the unlawfulness of these images therefore remains untouched. If the case could only be argued all would be well, but the veto blocks the way.

A Liquor License Refused. The new Imperial Arcade is next door to the Diocesan Book Depot in Pitt-street, and the proposal of the Arcade directors to open a public-house bar in the adjoining shop would have constituted an intolerable nuisance. We, therefore, are glad to learn that the Committee made a protest at the Licensing Court, with the result that the application has been refused on the ground of not being required, as set forth by the police. No less than seven licensed houses are within one hundred yards of the Arcade, one of them being next door to it.

Lord Salisbury. The House of Lords has agreed to a motion proposed by the Marquis of Salisbury declining to hear Lord Denman the remainder of the present session, because of his recent absurd speeches and motions. A morning contemporary referring to this decision remarked if such was carried out in colonial Parliaments, there would be an amount of silence prevailing. An eminent philanthropist, had as one of his rules of daily life, the following: "Let me never lose one moment of time, but improve it in every possible way." Excellent advice for all, especially public men. The time lost in our Assembly by stonewalling and fruitless discussions is lamentable; useful legislation is prevented, and matters affecting the welfare of the colony are retarded.

The Latest Hero. The hero of the hour has arrived in Sydney, in the person of a noted prize-fighter, and the sporting community is in a rapture with the "renowned" bruiser. Is it not a humiliating fact that with all our boasted civilisation mere brute force is worshipped? The stage is, moreover, claimed by certain of our clergy in conference to possess educational powers worthy of the support of a follower of the Lord Jesus Christ. Will any real Christian find pleasure and profit in witnessing the actor-pugilist having a three-round bout with the villain of the piece. Virtue prevails of course; but what kind of virtue?

Conrad of Marburg. A recent correspondence in the London Times has ended disastrously for those who began it. Philip Calderon, R.A., exhibited at this year's Royal Academy, a picture representing St. Elizabeth of Hungary, kneeling perfectly nude before an altar in the presence of the Jesuit inquisitor, Conrad of Marburg. The alleged offence lay in the immodesty of a saint having stripped herself at the command of a priest, consequently by a process of reading history topsy-turvy, "nude" was explained by the Jesuit Father Clark to mean "laying on one side her queenly ornaments." This daring attempt to hoodwink the British public called forth quotation after quotation from writers of the time wherein Conrad's character stands out in appalling blackness, which was accentuated by the fact that the cruelties he practised led to his assassination by an outraged public. Moreover, the committee of the Royal Academy refuse to go back on their purchase, and from henceforth the picture will be hung amongst the choice art treasures of all the nation, and from it the evil character of Conrad, the inquisitor, will never be dis-associated.

Morals and Religion. Mr. Alexander Sutherland, M.A., of Melbourne, has been lecturing before the Unitarians of Sydney on "Morals and Religion." The lecturer is a man of recognised ability, but at present appears devoted to the idea that the moral sense preceded

religion, that animals possess it in a rudimentary stage and that it is still growing. The theory that man is simply a good gorilla fast moving onwards and upwards in moral improvement, is best illustrated by the raptures with which a certain French actress is welcomed in Sydney. The good gorilla to our mind is on the down grade, notwithstanding education and so-called civilisation.

Rescue the Young. Dr. Barnardo's work amongst the lost children of London has numbered its twenty-fifth year, during which time seventeen thousand have been rescued and four thousand settled happily in Canada. While General Booth aims at showing the way out of Darkest England, Dr. Barnardo is actually closing the door into Darkest London. What can the young do otherwise, when brought up amidst surroundings of squalor and wretchedness, than drift into crime and misery? Social philanthropy is a coming factor in legislation, and is an outcome of Christianity. The great good that the subscriptions of the few can accomplish shows the way for the State to follow. Rescue the children and plant them on the land is a wise policy to pursue.

Socialists and Anarchists. The following M's.L.A. are classed as members of the Australian Socialist League by its officers: Messrs. J. D. Fitzgerald, George Black, W. A. Murphy, T. M. Davis, G. T. Miller, and Arthur Rae. We also learn from the same source that an anarchist organisation exists in Central Cumberland.

Social Reformation. The Social Reform League that was inaugurated last week in connection with the Central Methodist Mission, aims at raising the conscience of the Christian public against the threefold evils of Drinking, Gambling, and Impurity, which sully our modern civilisation. We cordially welcome such a step on the part of the Wesleyan body, and trust that every Church in our midst will do its utmost to direct similar movements of reformation.

12th July. Orange Day came on a Sunday this year, and at many churches special sermons were preached to large congregations, composed of members of the order, wearing their badges. The great Reformation settlement may be said to have reached finally by the victory of Augrim when the forces of England's King routed the mercenaries of France on Irish soil. Had the result proved disastrous to the King's army, would ever England have occupied the proud position assigned to her to-day? We fear not. History is too little read in these days of feverish haste, yet its study is most fascinating, and its lessons would lead the reader to praise the Almighty for the watchful Providence that has guided the destinies of our nation.

Gambling. An Anti-Chinese Gambling Suppression League has been formed in Sydney for doing away with the numerous dens of fan-tan in George-street North. The lower classes of Europeans frequent these gambling shops and recklessly spend their hard-earned wages. Other suppression leagues are also needed, for on a recent Saturday afternoon the vehicular traffic of George-street near the Post Office was impeded for several minutes by a carter paying money to a totalistator tout standing in the road-way, whilst quite a mob of young and old, bank clerks and shopmen clustered round, waiting their turn.

Boys' Brigade. The Boys Brigade is an admirable philanthropic effort, started eight years ago, and has achieved a practical success. The premises, in the opinion of Lord Jersey, should be more suitable, yet the attendance varies from forty to fifty per night, and 350 names are on the roll. Instruction, drill, gymnastics, singing, drawing, and carpentry occupy the time of those who would otherwise be street arabs. The homeless and destitute are attended to regardless of nationality, creed, or cast. At the annual meeting on Monday last the Governor presided. The Primate moved the first resolution, and was seconded by the Jewish Rabbi. The other speakers were Mr. T. T. Ewing, Rev. J. G. Frazer, ex-president Congregational Church, the Hon. W. J. Trickett and H. E. Cohen, M.L.C., Dr. Schwartzback, Mr. T. F. Walter, and James Baine, senior member of the brigade.

A lecture on "John Knox" was delivered by the Rev. James Milne, M.A., in St. Andrew's Presbyterian Church on Wednesday evening. The Rev. Alexander Miller, M.A., of St. James' Church, delivered a lecture on the 22nd inst. in St. John's Presbyterian Church, Paddington, upon "The Jacobite Songs of Scotland."

CLERICAL CONFERENCE.

Coming Events.

We shall be glad to publish in this column notices of coming services or meetings if the Clergy will kindly forward us particulars.

ST. ANDREW'S CATHEDRAL.

Sun., July 26.—11 a.m. The Dean; 3.15 p.m. Archdeacon King; 7 p.m., Rev. R. J. Read.

ANTHEMS.

11 a.m.—"Seek ye the Lord."—Roberts. 3.15 p.m.—"Wherewith all shall a young man."—Elvey.

Wed., July 29.—7.30 p.m., The Precursor.

DIOCESAN.

Sat., " 25.—Consecration of Canon Barlow, Bishop-elect of North Queensland.

Sun., " 26.—St. Peter's, Woolloomooloo, Anniversary, 11 a.m., Rev. Canon Morton; 7 p.m., Most Reverend the Primate.

Sun., " 26.—St. Anne's, Ryde, Anniversary of Dedication, 11 a.m., and 7 p.m., Rev. J. Dixon.

Sun., " 26.—Christ Church, Gladesville, Rev. J. Chaffers, Rev. J. Chaffers, morning and evening. Afternoon, Children's Service and Sunday School Inspection.

Mon., " 27.—Annual Public Meeting of C.E.T.S., Chapter House, 7.45.

Mon., " 27.—Association of Lay Helpers. St. Mary's, Balmain, Rev. J. Chaffers-Welsh: "The Coming Age."

Tues., " 28.—St. Peter's, Woolloomooloo, Tea and Public Meeting.

Tues., " 28.—Lecture, Chapter House, Rev. A. R. Bartlett, M.A.: "A Churchman's Visit to England."

Wed., " 29.—St. Anne's, Ryde, 5 p.m., Rev. A. R. Bartlett, M.A.; tea and public meeting, Ryde, 7 p.m.

Thurs., " 30.—Lecture, St. John's, Darlinghurst, E. I. Robson, Esq., M.A.: "Life and Times of Julian the Apostate."

Brief Notes.

The Most Rev. the Primate on Sunday last preached at Botany at 11 a.m. the Chinese Church 3 p.m. and at the Cathedral at 7 p.m.

A festival service in connection with the C.E.T. Society was held in the Cathedral on Monday at 7 p.m. Preacher Rev. Mervyn Archall, M.A.

Mrs. Montgomery, wife of the Bishop of Tasmania, had a narrow escape at Launceston on Saturday last, her carriage being run into by a baker's cart. She was thrown out, but her injuries were not serious.

The Committee of the Diocesan Book Depot held the usual monthly meeting on Monday last at the Book Depot. The Rev. C. Baber in the chair.

The Council meeting of the Church of England Temperance Society was held in the Chapter House on Tuesday afternoon.

The Bishop of Newcastle lately paid his first official visit to East Maitland and was met at the railway station by the Rev. Canon Tyrrell, incumbent and the churchwardens and parochial council of Saint Peter's.

The third lecture of the Y.M.C.A. series on "Infidelity" was delivered on Tuesday evening by the Rev. John Fordyce. Subject, "The Pessimists Hope."

The Rev. A. Soper lectured on Monday night in the Petersham Baptist Church on "The Prince of Preachers, C. H. Spurgeon."

The Primate visited the most northern part of his diocese on Monday afternoon, arriving at Wiseman's Ferry in the steam launch Bingley, which had conveyed him and a number of ladies and gentlemen including the Rev. H. Britten of Ryde from Peat's Ferry.

Lady Jersey paid a visit to the Working Girls' Club in Kent-street on Monday evening and inspected the institution.

The Rev. Dr. Jeffries formerly of Pitt-street Congregational Church, Sydney, has accepted the pastorate of Belgrave Church at Torquay.

The annual meeting of the members of the Church of England Temperance Society was held in the Chapter House on Thursday evening.

MASSAGE. Mr. J. G. WARR, Certificated Masseuse, 243 Elizabeth-street. 9 to 6; Evenings by appointment. Medical References. Patients Visited. Massage is highly beneficial for Rheumatism, Sciatica, Lumbago, Constipation, Indigestion, Flatulence, Liver Complaint, Weak Circulation of the Blood, Asthma, Bronchitis, the early stage of Consumption, General Debility, for removing the effects of Fever and Ague and the weakness which follows La Grippe, Paralysis, Stiff Joints, Spinal Complaints, &c. Delicate Persons who have no Chronic Disease, but who suffer from General Weakness and to whom everything is a trouble, would be greatly benefited by a course of Massage.

J. ROBERT NEWMAN Photographer, 12 Oxford-st., Sydney. Melbourne Age, September 25, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. R. NEWMAN'S exhibit. On one of the screens are three autotype enlargements of the Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of the last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other atelier."